The Universalist Leader

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The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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—*From an Editorial in the Leader.*

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Editorial

IS IRRELIGION RAMPANT?

THE strong language used by General Sir Robert Baden Powell before the World's Sunday School Convention at Glasgow on the subject of "irreligion rampant," as reported in our account of that Convention, brought a quick reply. The *Evening Citizen* of Glasgow, one of "the official organs" of the Convention, took issue with him at once as follows:

> We venture to suggest that it is possible to take too gloomy a view. Is it so certain that the people are less Christian than they used to be? To what percentage did Christ mean everything fifty or a hundred years ago?
>
> It is probably true that attendance at church, and adherence to the formalities of organized religion, may have diminished. That is certainly a bad sign, but it is not the only sign. The attitude of men towards Christianity may be deduced not only from the size of congregations, but from general conduct, from laws which interpret popular feeling and aspirations, from current literature, art, and drama, and from every sort of expression of public opinion. If, now, we take a broad survey, is there not at least some evidence that the "grain of mustard seed" still grows amid all the tares that the Enemy can sow? Go back a century and you discover the most horrible cruelty practised upon women and little children in the mines and factories of England and Scotland; you find a fiendish code of criminal laws, and a dreadful system of prisons; you find also public houses of ill-fame, and public gaming-houses; vice, poverty, brutality, and cruelty accepted as the natural order of things.
>
> To-day social wickedness persists, but it is utterly repugnant to public opinion. The spirit of the laws, which is an expression of national character, has changed—and the change is towards Christ and not away from him. The Churches have played no inconsiderable part in bringing this change to pass, and such movements as the Scouts and the Boys' Brigade are themselves indications of increasing righteousness among men. The growth of the spirit of kindness and of humanity is so well marked that one may perhaps suspect that if there be any revolt it is not against the teachings of the Christian religion, but rather against its organization and formalities.

Sir Robert Baden Powell is right. The *Evening Citizen* is right. But they are talking about two different definitions of religion.

One defines religion in terms of church attendance and professions of faith, the other in terms of conduct.

We prefer the latter. We are sure it represents the mind of Christ.

* *

THE POLICE WOMAN AND THE WAYWARD GIRL

IT is estimated that in a year 65,000 girls disappear in the United States—vanish without leaving a clue to their whereabouts.

Mary E. Hamilton in her book, "The Police Woman," published in 1924, tells us also that in New York City the number of missing persons reported annually is approximately 13,000 and the number of unidentified bodies recovered averages 600. Nearly 75 per cent of missing persons are between fifteen and twenty-two years of age, and two-thirds of them are females.

Mrs. Hamilton, New York City's first police woman and a pioneer in police work for women, recalls that it was the disappearance in New York of Ruth Cruger, whose body was later found buried in a cellar, which led to the establishment of the Bureau of Missing Persons in New York and the appointment of a police woman there, attached at that time to the Bureau.

She tells many strange stories—one of a seventeen-year-old girl found murdered, a girl who had run away from a too strict father.

She reports a case of another young girl who left her small town home after a quarrel with her parents over some trifle. She came to New York, and rented the first available room she found, not knowing the character of the house. That night the place was raided and, though she was actually only a lodger, she was arrested. She was brought into court and refused to give any information. But a police woman gained her confidence, got at the true story, and an innocent girl was saved from being sent to prison and branded with disgrace for life.

Mrs. Hamilton says that few girls or boys leave their homes because they have already gone wrong. But she shows the dangers to which inexperienced young girls are exposed once they have left home, and the pitfalls which surround the pleasure-loving, way-

ward girl even when she is still living with her own family.

She explains the task of the police woman in protective and preventive work. "Except in extreme cases the police woman does not seek to arrest, the purpose of her patrol is to watch and warn and save."

Runaway, wayward and stranded girls constitute a large part but not all of the group for which police women's services are needed. Among their activities are included information service for women; investigation and improvement of conditions dangerous to the welfare of children, girls and women; locating of missing persons, especially runaway girls and parents of abandoned babies; securing evidence in special cases; making arrests when necessary; apprehending persons wanted by the police; observing and reporting violations of law; handling cases of women and girls at station houses and headquarters; giving or arranging for supervision and temporary care of girls who have not been charged with any criminal offense, runaway girls located and detained at the request of their families, and stranded girls and women.

Mrs. Hamilton believes that most criminals are made, not born. "A police woman who corrects a vicious environment is saving boys and girls from lives of crime. . . . An enormous amount of public money is spent yearly in the apprehension, prosecution and punishment of criminals; if the same amount were expended in checking the tide of criminality, the volume of crime would soon decrease."

The patrol work done by police women in connection with dance halls, cabarets, moving picture theaters, railroad stations, boats, taxicab stands, parks, beaches, rest rooms and the like is a service the value of which can not be measured.

Mrs. Hamilton quotes Lady Astor's statement in regard to police women in London: "Police work is no longer a matter of handcuffs and truncheons, but of prevention of crime as much as possible, and the preventive work that has already been done by women police, even with their limited powers, is a piece of national economy which it would be hard to beat. Surely it is better and cheaper to give stranded girls warning and advice and to find them shelter than to allow them to drift till they become charges on the community as short sentence prisoners and gradually degenerate into habitual criminals."

Police women, as Mrs. Hamilton shows, are social case workers and desire understanding and cooperation of the socially minded. What and how much they can do depends ultimately on the support they receive from the public.

E. W. D.

* *

THE REFORM OF SOPHIE LYONS

"WHAT have you Universalists to say about Sophie Lyons?" writes a friend.

Our readers will recall that Sophie Lyons was one of the most notorious female thieves in our history. Her father and grandfather were thieves before her. She married a thief. Over two continents she plied her trade with an audacity, a skill and a success unparalleled in the history of crime.

Inspector Tom Byrnes of New York called her "the most dangerous woman in the world."

Then at the age of thirty-six she stopped short, turned squarely around, lived an honest, useful life, did great good for forty years and when she died left a fortune she had earned honestly largely to charity. She established a "Sophie Lyons Memorial Home" for children from two to four years of age "one or both of whose parents are prison inmates," asked the blessing of God on her will and expressed the hope that her sins were forgiven.

There are many things we might say about Sophie Lyons. One is that she had slight chance in the beginning. Like Cecilia Cooney, the "bobbed haired bandit," she came into the world in an environment of crime. Universalists believe in punishment for wrong doing. They teach no light or easy gospel for wrong doers here or hereafter. But they believe that the punishment of God or man to be just must be dictated from the one standpoint of the reformation of the individual. Back of that they believe that society must be made to recognize its responsibility for any evil environment in which crime is bred. Housing, sanitation, living wages, efficient schooling, are all related to the problem.

Big Bill Devery, Chief of Police of New York, said of Sophie Lyons: "She never will reform." "None of them ever do," is the remark of the case-hardened official. Yet Sophie Lyons did reform. Apparently no church and no individual stirred her to it. Always in her career were signs of the pricking of conscience. She wanted not only money but the good opinion of people. She may not have grown into the finest type of character, but an authority no less than Wm. A. Pinkerton said: "I believe the good she has done since she reformed outweighs her former crimes."

What we have to say is that if we are to keep the name Christian, we must have faith in precisely this sort of thing, the stirring of conscience and the development of the nobler nature, and we must take as one of our main jobs helping it on.

Sophie Lyons did not retire with the spoils of her career of crime and then endow philanthropies. She started empty handed. She was reduced to a crust. She tramped the streets of Detroit for a job. She who had handled hundreds of thousands of dollars started over "clean" with a $10 a week job.

Her brain power, her courage, her resourcefulness, always were remarkable.

Her will power in turning about was extraordinary. Her public spirit in thinking of the common good when she came to make her will, may well make some of the rest of us ponder.

* *

WORLD POWER

AMONG the International Congresses held this summer in connection with the British Exposition at Wembley was one on World Power. The industries of the world are increasing and the problem of power resources is a vital one. The question before this congress has been where and just how to tap the natural energy of the world. Oil, coal, water and electricity have been debated. One thousand experts representing thirty-five countries, in-

cluding Germany and Russia, have been in session. The British Empire and the United States have formed one group, European, Asiatic and South American countries another group. Among the startling things said which laymen can understand are that the coal of the United States will last 2,000 years, and of Great Britain 600 years, that we must begin to use it with economy and extract all the energy from it, that substitutes must be found, that Ireland is rich in water power, and that the river Severn may be investigated for possibilities of utilizing the tidal power of the ocean.

Sir John Snell, chairman of the electricity Commission, introduced an important subject when he said: "We must act as trustees for the generations yet to come. We ought not to be content with the partial development of water power for immediate commercial gain if it is to prejudice the fuller and bigger development of our power resources which will be wanted by those who come after us."

An important phase of trusteeship is that relating to development by the government for the good of all the people as opposed to development of private capital for private gain.

Well informed men in Washington asserted at the time of the appointment of the American delegation that distinguished American engineers who do not favor turning over these great natural rights to private companies were kept at home or assigned places on the program to discuss purely technical subjects and not world power in its broader subjects.

We trust that these reports are unfounded. All informed men know, however, that our engineers form two groups on this matter.

More and more the principle is being recognized that the nations of the world should have access to the natural resources of the world on equal terms. For one to seize something vital to all and exclude the others inevitably would mean war. Such an attitude is certainly non-Christian and not even human.

As the correlation of energy is better seen and power itself better understood, it will be classified more and more with air and sunshine. Co-operative methods of development and use will have to be worked out. And that it must be used for the well-being of all and not the enrichment of a favored few is becoming axiomatic.

The mental power represented in the highly trained men who assembled at this Congress is more significant than the subjects discussed. All this mental energy seems to have been pooled and directed to a common task. The moral energy lying back of it is the most interesting phenomenon of all. Its rapid development and extension to keep pace with every other kind of world power, is one of the great tasks especially committed to churches and religious leaders.

* *

THE MINISTER IN POLITICS

IT is commonly affirmed that in the United States we have managed finally to separate Church and State. Edward Everett Hale used to say that the exact contrary of that statement is nearer the truth. In America we have united Church and State as they have never been united before. How did he make that out?

Why, here are Brown, Jones and Robinson, friends, neighbors, fellow citizens. They go to the neighborhood church on Sunday, listen to the sermon, take part in the service. Indeed they are the church. They with their fellow members have chosen the pastor, determined the policy of the church, helped to make or select its creed or platform. Smith, Jones, and Robinson, plus others, including the minister, are the church.

Walking home from the morning service, Brown says to Jones: "Our ward is not well represented in the city government. We ought to have a man who knows how to do things and has nerve to do them."

"What's the matter with neighbor Robinson?" replies Jones. "He has all the necessary qualities."

"Good!" cries Brown.

"Not on your life," says Robinson. "I am altogether too busy. Doubling the capacity of my factory. Important—"

"Hang your factory," says Jones. "There is nothing more important just now than a clean and efficient city government. But wait, here comes the dominie. If he can't make Robinson see his civic duties no one can. Let's put it up to the minister."

Thus you see that Brown, Jones and Robinson, plus the minister and others, are the church; and Brown, Jones and Robinson, plus the minister and others, are the state. It is an interlocking directorate.

And yet there are some who would gag every clergyman when it comes to questions of civic concern. He must not speak of the Eighteenth Amendment, that would be preaching politics. He must not advocate the League of Nations: politics. He must not approve a national child-labor law: politics. What shall he talk about? Oh, let him denounce the sins of the Hittites and tell the congregation how the worshipers of Baal sacrificed their children to that ferocious deity. Let him tell people how to save their souls for some other sphere of existence, but under no circumstances must he tell them how to exercise their souls to help make the present world a part of the Kingdom of God.

Not preach politics? Nonsense! Every question of importance, as soon as its importance is realized, becomes a question of politics. In the American Commonwealth no one can draw the line between questions that pertain to the religious life and other questions that pertain to the political life. If the minister believes in the International Court, or the League of Nations, it is his business to say so and give his reasons. Moreover, it is his business to advocate the election to Congress of men who will see that America enters the International Court or League of Nations. So with prohibition. So with child labor. So with a hundred other things. The minister who takes no interest in politics and has nothing to say upon the burning questions pertaining to civic life ought to be sent as missionary to some country where if he meddles with politics he will lose his head.

Nevertheless the wise minister will exercise moral sense and common sense in this department of life as elsewhere.

But that is another editorial.

F. O. H.

Cruising in Convalescing Countries

VII Beautiful Edinburgh

John van Schaick, Jr.

WE have been resting in Edinburgh for a few days, reading a recent life of Mary Queen of Scots, looking out at the panorama from our windows, doing some mild sight-seeing and descending regularly to *table d'hote* lunch and dinner, where we have amused ourselves deciding from their looks from what part of the world the different people have come.

We must confess that we were tired after the long convention at Glasgow. Speech, however inspiring, long drawn out, gets on one's nerves after a while. We didn't have ambition enough to go to Loch Lomond, Loch Katrine, and the Trossachs on our way here. We looked up various combinations of rail, steamboat, and motor coach, but an hour and a quarter on a fast express direct was about as much as we were good for, and our choice of a hotel was determined by the fact that there was one at the station we could reach by merely stepping into an elevator.

The run over from Glasgow is beautiful, through a lovely farming country, along the uplands of a river valley part of the way, where one can look off to Ben Lomond and other mountains in the north.

Half way between Glasgow and Edinburgh, about twenty-two miles from each, is a little Universalist church in which Caroline Soule used to preach, now used by Unitarians.

Americans accustomed to having railroad termini in the worst parts of cities are surprised at the elegance, comfort and beauty of many of the railway station hotels in Great Britain. This hotel is the largest one operated by the North British Railway. It is alongside of and partly over their tracks. But there is no noise, smoke or dirt, and the surroundings are beautiful.

Our windows look down on Princes Street, the famous street of Edinburgh, and one of the most beautiful streets to be found anywhere. The drawing room adjoining looks up the length of Princes Street and over the park which runs alongside. As this is the way the railway comes in, one would expect to see miles of interlacing tracks, signal towers, switches and other evidences of a terminal. All this is out of sight. Where the openings come up for light and ventilation they are surrounded by flowering plants in urns or beds, and beyond the station itself the tracks are almost hidden by the trees of a beautiful park on each side which stretches between old Edinburgh and Princes Street.

Princes Street, a street of smart shops where everything from plaids to shortbread can be purchased, is built up on one side only. The other side is open to the park, the old city across the narrow valley and the all dominating Castle Hill. It is too cold to sit down except on the sunniest benches, although the calendar says that it is the first of July—for us I mean, not the Scotch. We speak a different language from the inhabitants of the British Isles as to "hot" and "cold," "wet" and "dry."

I made for a large easy chair in the drawing room soon after arrival. It is just soaked in sun nearly all day, deliciously hot as you sink into it, and I have done some sight-seeing from it. It is not unprofitable to look out of the window sometimes and let others do the glass cases in the museums. From my commanding window, I watch the lights and shadows on the scarlet geraniums, blue lobelias, and many kinds of pansies—look off at the castle, the spire of old St. Giles, the Free Church College, the Scott Memorial, the David Livingstone monument, and think of the history they suggest. I see close at hand the traffic of one of the world's busiest streets at one of the busiest seasons of the year.

There came the other day to the bench just under my window a poorly dressed girl wheeling a two-year-old child, accompanied by a young man on crutches, evidently her husband. He had an open, honest face, though it was marked by suffering, and his right leg was off at the hip. Quickly the little woman moved away to do her errands while the man "minded the baby." He had moved up the hill at Gallipoli, or had kept watch at Ypres, probably, and wasn't good for much any more. But there was a little woman to take the brunt of it, and the baby not only was devoted to him, but was beginning to help him. Although just able to walk, at his direction she toddled off and brought the baby carriage back, when one of her shoves had sent it ten feet away. The child, all in pink, with lace cap, was the one member of the family who was well dressed.

Great masses of sun-kissed clouds floated by each time I sat in my commanding window. They are beautiful in Podunk, Boston, Washington or Hong Kong. When they float over Edinburgh Castle just as they did in 617 when Edwin, King of Northumbria, made a stronghold on Castle Rock, they seem to bring some message from the past.

We went on Sunday to St. Giles' Church, now one of the main edifices of the Established Church of Scotland. It is a Presbyterian Cathedral—part of it erected in the twelfth century on the site of a much earlier church. During the Reformation it was stripped of its beauty, for to our Protestant forefathers beauty was dangerous. Here John Knox held sway.

The cathedral was crowded last Sunday, and many of the delegates to the Sunday School Convention were scattered about. We secured good seats near a huge pillar on which was a tablet with this inscription: "To James Hannay, D. D., Dean of this Cathedral 1634-1639. He was the first and the last who read the service book in this church. This memorial is erected in happier times by his descendants."

This refers to the attempt of King Charles I to re-establish the Episcopal service in Scotland. One plain country woman of those times, Jenny Geddes, you will remember, threw her stool at Dean Hannay when he started to use the liturgy. Jenny has a brass tablet to her memory and her stool is preserved in

the Museum of Natural Antiquities, where I went to look at it with awe just twenty years ago.

One of the things which makes Edinburgh so beautiful is that it is built on a series of ridges with valleys between and has mountains practically in the town itself. The Salisbury Crags are beautiful to look at and afford beautiful views of the main part of the city and surrounding country. Arthur's Seat, a bold rocky hill, 822 feet high, has been turned into a park. The Queen's Drive encircles it, rising higher and higher until the city, the Firth of Forth and the Highlands of the north all come into view.

Yesterday morning we went to Holyrood Palace where everything seems calculated to keep alive the memory of Mary Queen of Scots. The rooms she used are shown to the public, her little private supper room into which the conspirators burst to kill Rizzio, her secretary, Lord Darnley's bedchamber, her own bedroom, her private stairs, and the outer saloon where Rizzio was finally dragged, bleeding from many wounds, and dispatched. For long years the brown blood stain on the floor was pointed out.

I never believed half of what the historians told of Mary Queen of Scots. Now I am glad to find deeper investigation setting her in a better light.

Political ambition lay back of so many charges and countercharges in those days. Poor Rizzio was almost certainly not a lover, just a faithful little Italian secretary devoted to his mistress, who had to be put out of the way for political reasons. As one reads the story of Mary, one sees how great nations started struggling for her and for what she represented when she was an infant in arms. That struggle never ceased until she laid her head on the block. Wife of the heir apparent to the French throne, Queen of Scotland, strong claimant to the throne of England, in her lifetime she had to face opposition, bereavement, defeat, and long imprisonment, and she died on the scaffold, but her little boy became the King both of Scotland and England.

In Lord Darnley's bedchamber occurred one of those strange encounters which take place when traveling. We ran upon a little lady who lives in Nice who we supposed was in the south of France and who supposed that we were in Washington. Many old friends were talked over that night at dinner.

We have been here for several days, poking around some of the back streets in the old town, looking into book shops, visiting Greyfriars churchyard and climbing Castle Hill.

Hume, Adam Smith, Burns, Scott, all lived here, making it a literary center of great brilliancy a hundred and a hundred and fifty years ago. And great preachers like Chalmers broke loose here from that form of Christianity which contents itself with opinions and laid the emphasis upon life—practical Christianity, the application of what Christ taught here and now.

It seems as if the Kingdom of Good Will were a long time coming, but travel and study give one a perspective which saves from pessimism.

Edinburgh, July 1.

A Liberal Commentary on the Old Testament Narrative

VI—II Samuel, I Kings

James S. Stevens

II Samuel

THE following verse is printed to call attention to the three valiant sons of Zeruiah, and particularly to interest the reader in a study of the character of Joab, David's captain of the host.

II Samuel 2 : 18. And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel was as light of foot as a wild roe.

It is a little surprising that some novelist or dramatist has not built a story around the deeds of this valiant man. His chief fault, like that of Cardinal Woolsey, seems to have lain in the fact that he served his king better than his God. David's hostility to him, culminating in his final curse uttered just before his death, and carried out by Solomon, his son, seems to have had little foundation. Joab's religion was the service of the king, and where he found an enemy to his master he saw an opportunity for extermination. That he sometimes exterminated the wrong people may be credited to his zeal, and he should have been better treated by his royal master. In strong contrast to the sturdy character of Joab we find the vacillating Abner, who shifted his allegiance as the situation seemed to produce more or less favorable conditions.

II Samuel 5 : 13. And David took him more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.

One may search the narratives of the Old Testament from beginning to end without finding a syllable in condemnation of polygamy. The usual justification of this situation has been to consider that the people were not sufficiently developed in the social scale for monogamous living. Inasmuch, however, as the strictest regulations were laid down on many other subjects, it must be inferred that the writers of these narratives had no scruples against the taking of a multiplicity of wives and concubines provided that they kept within the limits of their own country.

II Samuel 6 : 6-8. And when they came to Nachon's threshingfloor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it.

And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God.

And David was displeased, because the Lord had made a breach upon Uzzah: and he called the name of the place Perezuzzah to this day.

This passage shows that the superstition relating to the sanctity of the ark had continued up to this time. The story in itself is not an absolutely improbable one, since it is quite conceivable that Uzzah shared in these superstitious feelings, and realized

when it was too late that he had touched the sacred ark. The mental reaction resulting from this might well have brought on the heart failure from which he died.

II Samuel 11 : 5. And the woman conceived, and sent and told David, and said, I am with child.

The narrative of the taking of the wife of Uriah by David is one of the blackest pages in his history. It is interesting to speculate upon what the verdict of history might have been concerning King David if his record had appeared somewhere outside of the Bible. The fact that his name is associated with certain wondrously beautiful and lofty Psalms, and that he is frequently referred to as a man after God's own heart, prejudices us somewhat unduly in his favor and causes us to pass lightly over his heinous crimes. He was doubtless an average oriental adventurer who subsequently became king over a semi-savage people, and who shared about equally the virtues and defects of his generation.

II Samuel 13 : 15. Then Amnon hated her exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone.

The story of the abominable treatment of Tamar by Amnon and his final abandonment of her must arouse the contempt of every one. It shows incidentally the world-old injustice which has been done to women under such conditions, and it gives us a picture of Absalom in which he is shown in a better light than in any other part of his history.

II Samuel 19 : 41-43. And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have brought the king, and his household, and all David's men with him, over Jordan?

And all the men of Judah answered the men of Israel, Because the king is near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's cost? or hath he given us any gift?

And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more right in David than ye: why then did ye despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

This passage illustrates the fact that internal jealousies had sprung up very early in the establishment of the kingdom of Israel. These culminated in a complete separation at the time when Rehoboam ascended to the throne.

II Samuel 21 : 1-7. Then there was a famine in the days of David three years, year after year; and David enquired of the Lord. And the Lord answered, It is for Saul, and for his bloody house, because he slew the Gibeonites.

And the king called the Gibeonites, and said unto them; (now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah.)

Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the Lord?

And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, that will I do for you.

And they answered the king, The man that consumed us, and that devised against us that we should be destroyed from remaining in any of the coasts of Israel.

Let seven men of his sons be delivered unto us, and we will hang them up unto the Lord in Gibeah of Saul, whom the Lord did choose. And the king said, I will give them.

But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the Lord's oath that was between them, between David and Jonathan the son of Saul.

Doubtless the bloodthirsty notions held by King David that all the household of Saul should be exterminated were transferred by the narrator to Jehovah. This narrative will remind us of the cruel treatment of King Agag by Samuel which was referred to a direct command from the Lord.

II Samuel 21 : 15 and following. Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.

Readers of this passage will be reminded of similar passages in Homer's Iliad where gigantic heroes came forth from each side and did mighty deeds.

II Samuel 24 : 1. And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.

This passage differs from the corresponding passage in Chronicles in that here it seemed to be the Lord who directly commanded David to number the people. In the passage in Chronicles the temptation to do this is referred to Satan.

In passing it may be said that Satan appears but four times in the Old Testament. In no case is he pictured as a spirit of evil, but one who is an agent of God in accomplishing a particular mission.

II Samuel 24 : 3. And Joab said unto the king, Now the Lord thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see it: but why doth my lord the king delight in this thing?

In this passage the captain of the host appears in a rather better light than does the king, and it shows that Joab was not always the bloodthirsty fighter, but at times a man of considerable religious foresight.

I Kings

I Kings 1 : 3. So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king.

The fair damsel who was sent to minister to David proved to be a source of contention among David's sons. Adonijah, who was a candidate for the royal succession, lost his life because he asked his brother Solomon that he might have Abishag for his wife. It is, of course, possible that Solomon made this request a pretext for removing a troublesome pretender. Certain critics are of the opinion that Abishag

was the Shulamite maiden mentioned in the Song of Solomon.

I Kings 2 : 28 and following. Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the Lord, and caught hold on the horns of the altar.

Here we have the end of David's valiant captain of the host. It seemed to be his misfortune that while he was no more cruel or bloodthirsty than his royal master he sometimes selected the wrong man as the victim of his patriotic valor.

I Kings 3 : 16-28. Then came there two women, that were harlots, unto the king, and stood before him.

And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

And it came to pass the third day after that I was delivered, that this woman was delivered also; and we were together; there was no stranger with us in the house, save we two in the house.

And this woman's child died in the night; because she overlaid it.

And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.

And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king.

Then said the king, The one saith, This is my son that liveth, and thy son is dead: and the other saith, Nay; but thy son is the dead, and my son is living.

And the king said, Bring me a sword. And they brought a sword before the king.

And the king said, Divide the living child in two, and give half to the one, and half to the other.

Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it.

Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof.

And all Israel heard of the judgment which the king had judged; and they feared the king; for they saw that the wisdom of God was in him, to do judgment.

This story is doubtless a folk tale which was told to illustrate the reputed wisdom of King Solomon. There is nothing improbable in the story nor does it illustrate a remarkable display of regal wisdom. Like the meekness of Moses and the patience of Job, the wisdom of Solomon has become proverbial, although the narratives give us very little upon which to base this claim.

I Kings 13 : 1-4. And, behold, there came a man of God out of Judah by the word of the Lord unto Bethel: and Jeroboam stood by the altar to burn incense.

And he cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

And he gave a sign the same day, saying, This is the sign which the Lord hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.

And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Bethel, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

From this point in the history of the children of Israel there begin a series of narratives relating to miraculous events. They end with the story of the revival of the dead man who was buried in the sepulcher of Elisha. They doubtless come from the folk stories of the people and are centered for the most part around two remarkable individuals, Elisha and Elijah. They illustrate the fact that the periods of unusual credulity come in cycles. After the death of Elisha we find few if any stories of the character illustrated here.

I Kings 17 : 1. And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

This is the beginning of the series of narratives relating to Elijah the Tishbite.

I Kings 17 : 13-16. And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son.

For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth.

And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days.

And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah.

This may be regarded as a type miracle, as it was repeated in another form by Elisha and is similar in character to the multiplying of the loaves and fishes by Jesus. The orthodox explanation that the same God who causes the seeds to multiply when placed in the ground and produce abundant harvest could cause the meal to multiply for the use of the prophet and his hostess is doubtless true, but it makes small appeal to those who are given to meditating upon what experience has told us that God does rather than what He might do.

I Kings 17 : 17-23. And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore that there was no breath left in him.

And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me

to call my sin to remembrance, and to slay my son?

And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again.

And the Lord heard the voice of Elijah; and the soul of the child came into him again and he revived.

And Elijah took the child and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

This is another type miracle, as it was reproduced in a very similar form by Elisha and on several occasions by Jesus. In verse 20 we have a picture of Elijah's crude conceptions of God where he states his belief that the death of the child was a specific act of the Almighty done for a definite purpose.

I Kings 18 : 17, 18 and following. And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.

Nowhere is better illustrated the courage and zeal of the prophet Elijah. It was no light thing for him to show himself to Ahab, who held him responsible for the famine which was prevailing in Israel. The contest between himself and the prophets of Baal on Mount Carmel is an interesting and rather thrilling narrative. That it is a folk story rather than an authentic incident will be obvious to most people who read it carefully. The ease with which four barrels of water were poured upon the sacrifice for three consecutive times when a severe famine had prevailed in the land for a long period would seem to demand a rational explanation. The killing of all the prophets of Baal after the conclusion of the episode has been repeated too frequently in the annals of subsequent church history.

The courageous showing that Elijah made at this time followed by the less courageous but very commendable running with the chariot of Ahab from Mount Carmel to Jezreel, which was in turn followed by his going into the wilderness and sitting down under a juniper tree and requesting the Lord that he might die, illustrates the truth that the prophet Isaiah was not making use of an anti-climax when he said, They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run, and not be weary, they shall walk, and not faint.

I Kings 20 : 28. And there came a man of God, and spake unto the king of Israel, and said, Thus saith the Lord, Because the Syrians have said, The Lord is God of the hills, but he is not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the Lord.

Another illustration of the belief of the people in the local character of their gods. The Hebrews shared this belief with their heathen neighbors, but were the first to develop the idea of the supremacy of one single God.

I Kings 20 : 35. And a certain man of the sons of the prophets said unto his neighbor in the word of the Lord, Smite me, I pray thee. And the man refused to smite him.

The prophets were in the habit of making use of signs and symbols for the establishment and illustration of the truth of their messages. This method of procedure is conspicuous in Ezekiel and Jeremiah.

I Kings 21 : 5. But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

The character of Jezebel would constitute a most interesting study for a historical novelist. She was surrounded by many strong characters, including the great prophet Elijah. She was always true to form and uncompromising in her hatred of her enemies. For a picture of a woman without a conscience one must search far before finding one who would rival Queen Jezebel.

Hell

G. H. Ashworth

WHAT and where is Hell?
What are the terms of entrance?
What are the conditions of exit?
Is the Universalist Church a fire escape?

These are simple questions calling for light upon life's dark problem—that of pain and punishment. They grow out of the heart's sincere desire to know the truths of God and the orderly way these truths operate in the world of human activity. They are entitled to intelligent consideration, and the following pages will be an honest attempt to interpret the Universalist Philosophy of Hell.

"The way of the transgressor is hard." Prov. 13 : 15.

"Though hand join in hand the wicked shall not be unpunished." Prov. 11 : 21.

"By mercy and truth iniquity is purged." Prov. 16 : 6.

These words are among the spiritual discoveries of mankind. They stand out conspicuously as self-evident truths along the highway of human experience. They represent the wisdom of the ages and, as recorded in the Bible, embody a message for all time. Thousands of such quotations have been preserved as priceless legacies in sacred and secular literature. They point to spiritual standards of life, with certain definite, painful consequences resulting to those who fail or refuse to conform their life thereto. Those standards of life are built out of a knowledge of the spiritual laws operating throughout the universe, creating the destinies of men and nations, and directing the course of civilization. Figuratively speaking, those laws are all tied together by the Hand of God

and, as held in His omnipotent grasp, are spoken of as the Law of Cause and Effect.

The operation of divine law in the individual life leads to this discovery, "When I do good I feel good, but when I act mean I become miserable. Repeated experience brings forth the conviction that the law is just, impartial, eternal, universal, and beneficent. As the individual learns that "the way of the transgressor is hard" and that there can be no escape from just and deserved punishment, there will be awakened within him a desire to find the "pleasant paths" that lead to a more "perfect day." As he opens the windows of his mind to the truths of God he feels the heartbeat of Infinite Love in the depths of his soul. Thus he gradually learns something of the purposes of the Eternal, recognizes experience as a school room with pain as one of the teachers, and practises in the life of to-day the lessons of yesterday that he may go forward to a better to-morrow, building a soul unto the image and stature of perfection through obedience to the spiritual laws permeating a spiritual universe.

What and Where Is Hell?

Hell is the fire of remorse kindled by disrespect for moral laws. It is a condition created by false attitudes toward life. It is a by-product from the evolution of justice. The burnings of hell follow immediately the violation of the law, but the fire may smoulder until the light of public opinion brings forth a full blaze, intense heat, and excruciating pain. The duration of the burning is determined by one's selfish indifference to the spiritual means of putting out the fire. The laws in accordance with which all the hells of the earth life are built are eternal, but work together for the purification and complete spiritual development of all souls.

Divine justice rewards virtue and punishes vice. The process is by the continuous operation of spiritual laws which compensates each soul daily according to its needs and deeds. Human reason created a court of Divine Justice in which all souls would finally appear. The judgment pronounced upon them would determine their destinies—the happiness of an eternal heaven or the miseries of an endless hell, both of which were placed far off in the after-death world. But all things have their dim appearance upon a distant horizon before they become clearly visible in an unclouded sky. And it has been so with the development of the idea of hell. First it was geographical, material, and endless, but far away, escapable; afterward it became a condition, spiritual, immediate, ethical, certain and terminable, but beneficent.

What Are the Terms of Entrance?

Things are the outside of thoughts. Progress results from the unfolding of an inner spirit. Development and decadence explain the succession of flood and ebb tides recorded upon the pages of human history. Ideas, like individuals, are born, live for a season, and are finally "laid to rest" in some "cemetery"—religious, scientific, or political museum. But in the course of time there will arise ideas embodying more and more of divinity to give them increasing length of days, until finally the truths of divinity shall brush aside the errors of humanity and the peace of God will usher in the perfect day. Words undergo a change in meaning when new contacts are formed, and that of hell is no exception.

The old theological hell was materially described, geographically located, separated from heaven by an impassable gulf, and characterized by endless fire. The terms of entrance were failure to confess Christ before one died, and, once in, there was no avenue of escape. The terms of entrance to heaven were a confession of Christ and, once admitted, there was no other place to go. But the theory of these two fixed destinies following the general judgment immediately after the physical resurrection at the end of time, was formulated by selfish teachers who built heaven for themselves and hell for their enemies. According to this theological position, one man lives a vicious life and at the age of seventy is told that he has but one hour to live. He makes a confession of Christ and goes to heaven. Another man lives a virtuous life and dies at the age of seventy without having confessed Christ. He goes to hell. These men were sent to their respective destinies, not by the God of the universe, but by the wrong thinking of ecclesiastic leaders whose selfish system was built for political control and financial gain.

The location of this arbitrary hell in the after-death world made it easy for the builders to keep a monopoly upon it and consign to it whomsoever they would. This placed the terms of entrance in the hands of priests who used hell as a club to force people into the church and then assure them of heaven after death. Thus one can enjoy the pleasure of sin through life and enter the gardens of happiness at death, joyfully sing the songs of hate to-day in the earth and as joyfully sing the songs of love to-morrow in heaven. The natural fruitage of this position is that "one can live as he pleases and go to heaven when he dies." This philosophy of compensation made "just and deserved" punishment uncertain in its infliction and the "last minute escape" unjust. In due course of time the system came to be seen as unscriptural, unscientific, unethical, and without spiritual value. Standing in the light of the twentieth century, people are demanding a restatement of the Divine Purpose underlying the creation and God's method of dealing with His children.

What Are the Conditions of Exit?

At the gates of death was erected the "Cross of Christ," which was used as a "fire escape" that those who would make a confession of Christ might escape all the punishment in the next life for their sins in this life. An exit is a way out of something you are in. A fire escape is attached to buildings as a means of safety to those who might be caught "in" a fire—an "exit" when the entrance is cut off. The theological "fire escape" is not attached to hell as a "way out," but placed in the earth life to prevent entrance.

To understand that hell as a condition is founded upon the laws of infinite love, that it has doors of ingress and egress, that its punishments are immediate, beneficent, and terminable, we need to see more clearly that the Creator established the laws in accordance with which the universe should be run; that the Hand of God is at the helm of life and His

Spirit is at the heart of all created things; that all divine laws are surcharged with a fatherly purpose working as positively toward beneficent ends as electricity in copper wires or upon the waves of ether; that obedience to these divine laws brings harmony, health, and happiness, while disobedience brings discord, disease, and desolation. Happiness is the spiritual fruitage ripened upon the stem of kindness and good will. But treachery, jealousy, falsehood, hypocrisy, conspiracy, treason, and the grasping spirit open all the doors, in the life of to-day, to the miseries of hell. The one entrance to all the hells of to-day is the "failure" to respect divine laws, obey the commands of conscience, and follow the spirit of the Golden Rule. The entrance becomes the exit when we "reverse." An honest confession of guilt with a resolute turn to the "right" minimizes the pain and points out the exit. The fires of love put out the fires of remorse and transform selfish cinders into spiritual values. In the economy of God nothing is lost and wayward souls will find their way to perfection.

If I run a splinter in my finger, pain becomes the doctor who locates the "foreign" substance and commands that it be removed. When it is removed the services of Dr. Pain are no longer needed. If I steal an automobile in violation of man-made laws, the police are after me to mete out punishment for my crime and safeguard society. And if I violate the laws of God as written upon the tablets of my heart, I should expect the moral consequences to be as certain and as immediate as the physical consequences would be if I put my hand in the fire. "Though hand join in hand" there is no escape from "just and deserved punishment" as a corrective for the sins of men. "By mercy and truth iniquity is purged."

Love the True Builder

There are two foundations on which men build human character—the rock of righteousness and the sands of selfishness. The thoughts we think, if in harmony with divine principles, become the steel framework in the structure of the souls we build. Love, expressing itself in consideration for others, then finishes the "house not made with hands eternal in the heavens," decorates the halls of memory with pictures of Good Samaritan services, opens the windows of faith for the fresh air of truth, closes the doors to the storms of passion, and, at peace with God, one knows himself to be in the atmosphere of heaven. But if the thoughts one thinks are crooked and the steel framework of the soul he builds is selfishly put together, slighted here and neglected there, the structure will be unsafe. Greed for gold then finishes the house built upon the sands of selfishness, covers the defects with beautiful pictures, closes the windows to the light of public opinion, and seeks to evade responsibility for cheap workmanship. When the building collapses, conscious of the motives and methods that went into the building, the individual knows himself to be in the torments of hell. Where was Judas after he betrayed his Master, on the heights of happiness or in the depths of misery? Where was Benedict Arnold after he betrayed his country, in a garden of delight or the land of remorse? Where are public officials when their damnable conspiracies are uncovered and they stand condemned before the bar of public opinion, in heaven or in hell?

A Contrast with Conclusions

The old hell is a spent force; the new hell is a vitalizing truth. The old hell was founded upon fear and revenge; the new hell is founded upon Infinite Love and a beneficent purpose. The old hell was the product of a selfish imagination; the new hell results from the discovery of divine realities. The old hell was man-made but placed in the after-death world; the new hell is God-made and operates in this life.

The entrance to the old hell was on the other side of the grave and there was said to be no exit; defiance of divine law is the entrance to the new hell, and repentance, with its consequent return to respect for the things of the Spirit, is the exit. The fires of the old hell were endless and hence fruitless; the fires of the new hell are beneficent, hence limited in duration to the purpose for which they were kindled. The "fire escape" of the "after-death" hell was placed in the "earth life" and was used to evade deserved punishment for one's sins; the fire escape of the hells placed in the realm of remorse is connected with the fire and is used by the disobedient to effect a return to righteousness. The old fire escape was built out of a verbal confession of Christ which made him a sort of "scapegoat" for the sins of man; the new "exit" from hell is built upon the "certainty of just retribution for sin" and is without any suggestion of the "scapegoat" principle of substitution. The old fire escape was in reality a device to prevent one entering the "fire," the new fire escape is indeed an exit.

Reliance upon God's Infinite Love is the way out of every dilemma. Many a troubled soul has found the road, "rough hewn though it be," leading from the deepest hell to the highest heaven. The "way" the transgressor calls "hard" may be transformed into "paths" the Psalmist calls "pleasant." In keeping with the character of God every hell has its exit. "By mercy and truth iniquity is purged." When the purposes of the Infinite are fulfilled all souls shall have sailed the seas of life from the harbor of ignorance to that of knowledge; from the harbor of darkness to that of light; from the harbor of errors to that of truth; from the harbor of weakness to that of strength; from the harbor of chaos to the haven of perfect harmony with the Father.

Is the Universalist Church a Fire Escape?

Who teaches, then, that "you can live as you please and go to heaven when you die," the Churches having a "fire escape system," or the Universalist Church that emphatically affirms "the certainty of just retribution for sin?" Which fire is the most effective, that which has an imaginary existence in a future world or that which burns severely in this world? Which fire is connected with a divine mission, that which burns endlessly and to no purpose or that which is limited in duration to the purpose for which it is inflicted? Which fire harmonizes with the character of God as a spiritual Father, the one kindled by revenge that burns without consuming anything, or the one kindled by love that burns as a refiner's fire to bring forth the gold of character and the growth of souls?

The Universalist Church says you can not run away from the fires of remorse kindled by wicked deeds, nor is there any substitute to which the burning could be transferred. There is no escape except by a "reverse" process which puts selfish motives out of the field of action and inaugurates in their stead a spiritual interest which feeds hungry souls and soothes aching hearts. The Universalist Church recognizes that "just and deserved punishment" "doeth good like a medicine." Dr. Pain, as a divine physician, would eliminate suffering by removing the cause. He would put out the fire rather than build a means of escape. In the Universalist Church the "exit" is not a "fire escape" in the sense that you get out of the fire and leave the fire burning. The Universalist Church is not a fire escape nor has it ever built one. It tries to teach men to so live that when deeds are done the benefits will be mutual blessings, a source of happiness to all concerned, and a visible evidence that the fires of love produce pleasures that reach unto heaven. It teaches that "the way of the transgressor is hard," that "though hand join in hand the wicked shall not be unpunished," that "iniquity is purged by mercy and truth," and the only way to get out of hell fire is to put out the fire. This is the condition of exit and the only fire escape in the realm of God's spiritual creation.

When the selfish passions of man's animal nature are spiritualized by Love's purest motives, the causes of remorse will be removed, the fires of hell will be eliminated, and the sunshine of happiness will illuminate every soul.

IV—The Minister's Library

Daniel Evans

A SCIENTIST in reviewing a book by an English clergyman wrote these arresting words:

"The book should be a valuable addition to a clergyman's library. It is devoid of any scientific or literary merit and should furnish the raw material for any number of sermons."

The book dealt with a subject with which the scientist was perfectly familiar and was therefore able to weigh critically, and he was a man who had some literary interest, and could consequently estimate it on his side, but from both the scientific and literary points of view the book was without worth, and yet strange enough the reviewer thought it would be "a valuable addition to a clergyman's library." We wonder whether he had ever been in any clergyman's library? Does he know the libraries of the clergymen in his own city? On what basis did he make this judgment of "a clergyman's library?" It raises many questions and makes one recall his own observations of the libraries of his ministerial friends.

I presume that when an artist goes into the home or studio of a fellow artist, he can not help instinctively looking about and noting his art works. The scientist does the same when he visits another's laboratory. It is only natural that a minister who is a lover and buyer of books should be interested in the library of any minister upon whom he calls, and especially of the young minister who has before him the great joy of building up a library which is to become a part of his very life.

One must concede that there are some ministers whose libraries have just such books as the scientist commends as "a valuable addition to the clergyman's library." They are without scientific and literary or philosophical and theological merit. They are just lumber. They are not worth the price of their paper and binding. The money spent on them was misspent. They were never vital, real, thoughtful books. No amount of reading of them can quicken or enrich the mind. They were bought for sermon material and he who bought them was "sold." There are book firms in the land whose stock in trade is just such kind of books and whose circulars when they come go into the waste-basket without being read. They are the purveyors of the patent medicines of religion.

One must also concede that most ministers have inadequate libraries. The intellectual poverty of some ministerial libraries impresses and depresses one. There is a dearth of books, a famine of the food of the mind. The wife has more utensils in the kitchen and food-stuffs in the pantry than her husband has books in his library. This dearth of books is partly explained by the high cost of living, and the high price of books, and the small salary of the minister. This is one reason why ministers do not now buy books as they once did. The book-sellers declare this and deplore it, and no longer as in the old days does one find a group of ministers in the book store of a Monday morning, looking up and returning home richly laden with the world's best books. This lack is partly made up by the public libraries, and by the General Theological Library in Boston, from which ministers can get free of charge the best books published, and there are many ministers who take advantage of this great opportunity.

There is, however, no substitute for a library in one's own home or in the study in the church. One's books should be at hand to use at any moment, to lure one on with every spare hour, to re-read, to refresh the memory, to look up references, to give atmosphere to the study, to build the world of thought. And the minister can gather about him some of the greatest books of all time and of his day with some self-denial, wise use of his money and watchfulness of the book stores with their sales of new and second-hand books. Less money on food for himself and gas and oil for the automobile, and more money spent on books, will in the course of years enable him to have a fine library.

The minister's library should be as large and varied as possible. There is no room here for titles, but the kind of books it should contain can be suggested. Since the religion he preaches is recorded for him in the Bible he should have the scholarly books that deal with the literature of the Scriptures, the history of the religion of Israel, the rise and development of Judaism,

the life and teaching of Christ, and of Paul and the other New Testament writers and workers, the outstanding works of the greatest of the early church fathers, the medieval church doctors, the Protestant reformers and theologians, and in addition to these the works which deal with the other religions of the world, for as no man knows his own language if he knows it only, and no other, so one does not really know his own religion if he knows that alone.

The meaning and value of religion are only fully known when it is thought out and thought through. This is true of religion in general and of the Christian religion in particular, and so the minister's library should contain the outstanding works on the philosophy of religion, and on theology and Christian ethics.

This religion of which he is the interpreter he must also make intelligible and appealing to the modern mind, which lives in its own great thought-world, built up by science and philosophy, and he must consequently have in his library the significant scientific and philosophical treatises which appear from time to time. And since he desires to have this religion realized and made effective in his day and generation, he must seek light and leading on the movement of history, the structure of forces and processes of social life, and so must include in his library treatises on the various social sciences.

Men live their own rich life to-day in the inspiration of art and literature, and so for his own fuller life, refreshment of mind, and for his appreciation of the temper of the times, every minister should possess as many as possible of the greater works of the leading writers in the various departments of literature. Here are green pastures and still waters wherein he will find rich pasturage for his mind and assuagement of his thirst.

All the time, however, the minister is confronted with the personal task of keeping his own soul alive, his experience deepening and becoming enriched, his own faith strengthened, his own wings growing strong for flight into the spiritual. He will therefore seek the companionship of the masters of the spiritual life, and be conversant with the great classics of the soul, and have them near at hand that he may begin the day right and end it perfectly.

In all these main departments of life and thought, there are great books. To possess them makes one truly rich with greater wealth of the world. To deny one's self many things in order to buy them is easy. The joy in hugging another bundle of books to his bosom as he wends his way homeward from the book store is pure, deep and satisfying. These books are the only "valuable addition to a clergyman's library," and they possees scientific and literary, religious and philosophical merit, and they provide him with the everlasting truth for his own life as well as material for his sermons.

Our Prayers Together

Conducted by A. Gertrude Earle

Saturday, August 16

To-day is Resurrection! Look not hence
To some far distant trumpet call to sound
That hour when, as spirit's recompense,
Man's body shall be summoned from the grave.
The only death is death in man's perception;
The only grave is grave of blinded eyes;
Creation's marvel mocks at man's deception—
It is man's *mind* that from its tomb must rise.

Angela Morgan.

O Thou Infinite Spirit, lift us out of bondage to what we can see and touch. Thy life is in us now and here. Reveal to us the realities of the spirit. We are Thy children to-day. Help us to live as sons of God.

Sunday, August 17

Love, more than hunger, feeds the soul's desire;
Love more the spirit than the body heals;
Love is a star unto the darkened mind;
And they who truly are Love's servants leal
And follow him, undoubting, to the end,
Beyond the bounds of human righteousness,
Past Justice and past Mercy, find at last,
Past Charity, past Pardon, Love enthroned,
Lord of all hearts, incarnate in man's soul.

George Edward Woodbury.

O Father, we remember the woman who was forgiven much because she loved much. Give us grace so to love one another that peace and kindness may reign among us, and so to love Thee that we shall rejoice to do Thy will.

Monday, August 18

No soul can be forever bound,
Eternally bereft.
Whoever falls from God's right hand
Is caught into His left.

Edwin Markham.

O God, we thank Thee for our faith in Thy Fatherhood. Help us to take that faith with us through all life's difficulties. When we are ill at ease among our fellow men, help us to remember that they, too, are Thy children. When we can not understand life's meaning, we would still remember that our Father knows what is hidden from us. Now are we the sons of God, and it doth not yet appear what we shall be.

Tuesday, August 19

For Mercy, Courage, Kindness, Mirth,
There is no measure upon earth.
Nay, they wither, root and stem,
If an end be set for them.

Overbrim and overflow,
If your own heart you would know;
For the spirit born to bless
Lives but in its own excess.

Laurence Binyon.

Our Father, we pray Thee to show us how to serve and bless our fellow men. Take away the fear that we shall not have enough for ourselves. Forgive us for the niggardly spirit by which we rob both ourselves and those we ought to help.

Wednesday, August 20

Live thy life gallantly and undismayed,
Whatever harms may hide within the shade.
Be thou of *fear*, my spirit, more afraid.

What though the storm-cloud holds the bolt that sears?
The eagle of the crag that nothing fears,
Still, still is young after a hundred years.

Florence Earle Coates.

O God, we pray Thee that Thou wilt prepare us for all Thou art preparing for us. Every bit of the future is unknown to us, but not a step toward it is unknown to Thee. Forgive us that we are ever afraid. Help us, that we may stay our hearts on Thee.

Thursday, August 21

Who takes of Beauty wine and daily bread,
Will know no lack when bitter years are lean;
The brimming cup is by, the feast is spread,—
The sun and moon and stars his eyes have seen
Are for his hunger and the thirst he slakes:
The wine of Beauty and the bread he breaks.

David Morton.

O Father, give us eyes to see the beauty of Thy world. It comes to us from the heavens above and the earth beneath. Show us how to guard the memory of it, that refreshment may not fail us when the darkness of bitter days is ours. O Thou whose holiness is beauty, give us pure hearts that we may see Thee.

Friday, August 22

The roar of the world is in my ears.
Thank God for the roar of the world!
Thank God for the mighty tide of fears
Against me always hurled!

Thank God for the bitter and ceaseless strife,
And the sting of His chastening rod!
Thank God for the stress and the pain of life,
And oh, thank God for God!

Joyce Kilmer.

Thou art more to us, O God, than all the gifts we ask from Thy hand. Because Thou hast been with us, weakness has become strength, and light has shone in the darkness. For every unknown experience we ask Thy continued blessing.

Christ's Real Thought Concerning Himself*

Charles A. Alden

"But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him: Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed (it) unto thee, but my Father which is in heaven."—*Matt.* 16 : 15-17.

WHAT men who do not profess Christianity think about Jesus is interesting. But what his own followers think about him is more important. The position of the latter will naturally have much to do with the position of the former. Peter's answer just as it is recorded is a sufficient answer. But multitudes of later days have not been satisfied with it. By some strange process of reasoning they have claimed that because Peter said Jesus was "son of the living God" he must have meant that Jesus was God Himself. There never has been a logical explanation given of this position. But it has created the main division among Christians and has largely created the uncertainty that now exists among non-professors as to what they do think concerning Jesus. It is the line of demarcation between conservative and liberal theology rather than any question about hell and heaven. In fact what men think about heaven and hell bases practically on what they think about Jesus.

There has been considerable evolution in the official statements of our denomination and by progressive steps we have since 1899 practically accepted the position of Simon Peter. We, too, have had some trouble in discarding false ideas that tradition had wrapped about Jesus and in getting to what Jesus thought about himself. It is, however, a matter of congratulation among ourselves that our denomination has been willing to change its position when more light of truth has demanded readjustment for honest loyalty.

At Philadelphia, in 1790, we declared in Section 3, as follows: "Of the Mediator. We believe that there is one Mediator between men and God, the man Christ Jesus, in whom dwelleth all the fullness of the Godhead bodily; who by giving himself a ransom for all hath redeemed them to God by his blood; and who by the merits of his death and the efficacy of his spirit, will restore the whole human race to happiness."

At Winchester, N. H., in 1803, we declared concerning Jesus a very different position, which is still retained by us. It occurs in one phrase of Article Two (as given in capitals) in the following form:

"We believe that there is one God, whose nature is Love, REVEALED IN ONE LORD JESUS CHRIST, by one Holy Spirit of Grace, who (the one God) will finally restore the whole family of mankind to holiness and happiness."

In 1870, at Gloucester, Mass., our General Convention adopted the Winchester Profession as mandatory for fellowship. Ten years later there arose a debate which lasted for a score of years, until the Convention at Boston in 1899, which, while retaining the Winchester Profession, rescinded its mandatory character, and made it a preamble to the Five Points of our present official declaration. And to these Five Points it officially added what we have come to call among ourselves the Liberty clause, which reads: "Neither this nor any other precise form of words is required as a condition of fellowship, provided always that the principles above stated be professed." In the Five Points, our position concerning Jesus is the second (being second only to "The Universal Fatherhood of God") and reads: "The spiritual authority and leadership of His Son, Jesus Christ."

This position, I maintain, is that of Jesus himself concerning himself, as set forth in the dialogue which

*From a sermon delivered when Mr. Alden was pastor of the Church of the Golden Rule, Columbus, Ohio.

we have taken for a text. It is impossible for me to agree with any commentary I have ever found on this passage. Some give the interpretation to which we have already referred, that Peter meant that Jesus was God, when he said he was "the Christ the Son of the living God." It seems rather that Peter meant just what he said, and that only traditional theology could translate it otherwise. To be the Son of God is not to be God. To be the Son squares exactly with what Jesus taught of God's universal Fatherhood everywhere else. To be God would put this teaching in conflict with the rest of his teaching. Note in this connection the query, as Jesus puts it at the opening of the dialogue (see verse 31): "Whom do men say that I, the Son of Man, am?" For Jesus to have entertained any thought here of being actually God (the second person of any Trinity) would make his use of the phrase (his own favorite name for himself) "the Son of Man" of no effect whatever, and in fact makes his use of those words ridiculous.

But the combination of his phrase, "Son of Man," with the phrase of Peter's reply, "Son of the living God," is precisely what Jesus is preaching all the time, that man is child to God. He now welcomes Peter's reply as the very one he is anxious to have his disciples realize. And he says, "Flesh and blood did not reveal this to you, but my Father in heaven." The Father in His son, Peter, as previously in His son, Jesus. This confession pleases Jesus so much that he says, "Simon, Bar-Jona (Bar-jona, son of Jonah or Jonas), thy name shall be Peter (the word Peter means rock) and on this rock will I build my church." Does he then mean that he will build his church upon the man, Peter? This is the contention of the Roman Catholic Church, even to this day, claiming Peter as the first Pope. They claim also an unbroken descent in the Papal chair from Peter until now, but history does not justify that claim. Nay, rather does Jesus proclaim that his church shall be built on this truth, this rock of truth that Peter has declared, to wit, that the son of man and the Son of God are the same soul or spirit entity, or, in other words, that man is child to God.

This truth Jesus emphasizes to the very limit of all human vocabularies. "Upon this truth will I build my church and the gates of hell shall not prevail against it." The word in the original as translated "hell" is "hades," which means simply "the unseen world," so that what he is saying is that death shall not prevail against his church as built on this rock. Men like Peter and himself shall die, but this truth shall never die. Change and decay shall affect all material things which are vehicles of this truth, instruments of its promulgation, but the truth shall live. His own illustration, in the Sermon on the Mount, about building on the rock rather than the sand, is doubtless in his mind. The rain descends, the floods come, and the winds blow and beat upon this church and it falls not, for it is founded upon this rock of truth.

"And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." (Verse 19.) Is this to the man Peter? That is the claim of the Roman Catholic church. Nay! Rather does he say that in this truth of man's sonship to God shall vest the keys of the kingdom of heaven. Sonship of man to God shall lock and unlock the future. What it binds as essential to understanding itself, its God and its fellow, shall be bound. And what it looses shall be loosed. "And I (sonship of God) if I (sonship) be lifted up from the earth will draw all men unto me (sonship to God)." We, as Universalists, began our official declarations concerning Jesus under the false traditions of apostolic arithmetic, which have always added something else to the teachings of Jesus, as if he were not able to stand on his own feet. We have come through to taking Jesus as the one supreme interpreter of God. We declare: The universal Fatherhood of God; and second only to that: The spiritual authority and leadership of His son (sonship to God) Jesus Christ.

A Group of Liberals

Fred Atkins Moore

THE Fellowship for a Christian Social Order is bringing together Christian men and women wearing many labels but possessing one spirit. They are liberals in our own finest use of that term. For the fourth consecutive year the Fellowship has organized a group of Americans to visit Europe for study and fellowship with leaders of public opinion and affairs. The group this year comprises representatives of every distinctive part of the United States, from California, Washington, Colorado, New Mexico, through the entire Middle West, down to Louisiana, West Virginia and North Carolina, and up the Atlantic Coast to Boston.

On our nine-day voyage across the Atlantic we learned to know each other more than tolerably well. In addition to the usual ways of getting acquainted —chatting, games, promenading, and eating with sea-sharpened appetites—the group had morning and afternoon conferences and forum discussions on social and international problems and history in the making. Out of all this the only Universalist and technical liberal in the group came to realize more than ever before how widespread is real liberalism. It seemed that the breadth of the highway of the open sea was the fitting accompaniment to the understanding of the possible breadth of human fellowship.

Let me partially index this group, not by personal names, but by some of their affiliations, to show what a complex mixture we had according to traditional classifications.

Congregationalists can easily be accepted as liberals by a Bostonian, but those in this group were of that truest dye of which I shall speak below. One of them was recently pastor of the big church which enshrines the memory of one of America's truest Christian prophets, and is now the president of one of the oldest Congregationally founded colleges in the Middle West. Another is minister of a historic

Congregational church in Boston, where all the traditions are of deepest-hued Orthodoxy. This neighbor of mine, whose acquaintance I had to go to Europe to make, registers perfectly true to the liberal pitch. Another was until recently the pastor of a New England church which was the birthplace of a historic, world-wide evangelical and traditionally Orthodox organization.

Those who are familiar with the glorious upward and outward trend in Methodism will not be surprised to learn of a good delegation from that fold in this group of liberals. One is minister of the Methodist church in one of the most important university communities in the country, and a man who has won a national reputation for his devotion to the modern spirit. Another is professor of Religious Education in an important Western university under Methodist control. A third man is a retired Methodist preacher in the great Northwest, a man about seventy, whom one might expect to find a reactionary. He is truly one of the youngest and most progressive spirits in the entire company, loved by all of us. One other of the Methodist contingent is the son of a foremost bishop of that Church, and himself a student in the largest and most liberal theological seminary in America.

The Presbyterians have proportionate representation, which includes two young ministers of prosperous community churches in the suburbs of New York City and the editor of one of our best monthly journals that is sowing the seed of international and interracial brotherhood. The Baptists are conspicuously represented by several leading ministers of that denomination and by one young man who is the secretary of the mission center in China supported by the students and alumni of one of our best-known universities. There are strong representatives of the Evangelical Church, an Orthodox denomination quite strong in the Middle West, of the Disciples of Christ, Lutheran, Reformed, and Episcopal Churches, all men of vision and power and consecration. The Y. M. C. A. has given us a few typical broad-guaged workers in India, China, and America. And, last but not least, we have a considerable number whose classification comes under social work, education, journalism, and plain business.

It must be clear that such a group, as a whole, drawn from so many departments of the Christian Church, may serve as a splendid laboratory for testing the possibilities of a unity of faith and spirit that will cut across all traditional lines of division. Of course there is the equal possibility that a group bearing all these labels might turn out to be a bunch of fundamentalists. I am reporting the reality of their *liberalism.*

1. They believe unanimously in the social interpretation of Christ's gospel, in Christianity as a Way of Life here and now, in taking Jesus in earnest. Their interest in world problems is inspired by their engagement in what is being widely called the rediscovery of Jesus as the world's most possible saviour and humanity's most-to-be-trusted leader—in perfect accord with the second principle of our liberal faith.

A little incident developed that put this in the white light of our historic Universalist method of interpreting the Scriptures. Each afternoon for a week while at sea (except one day when Father Boreas and Father Neptune entered into a fundamentalist conspiracy to rock the boat, literally, not figuratively, so that fully half the party were indisposed either to eat or to confer), we spent thirty or forty minutes in studying the Sermon on the Mount. Note the section of the whole Bible selected for such study by this group with the composite Orthodox background. The leader was one of the chiefs of an international Christian organization with the strongest Orthodox traditions. He has a reputation for leadership on four or five continents and six or seven seas. When we came to Matt. 5 : 22 ("thou shalt be in danger of the hell of fire") he boldly but quietly and naturally stated that this was a figure of speech referring to the Valley of Hinnom outside the ancient wall of Jerusalem, where a perpetual fire consumed the city's refuse. And he confidently declared that he could show that in all such passages Jesus was referring, not to the hereafter, but to the here and now. Ye Shades of Paige the Commentator, and all the Fathers, rejoice and be glad! Your work is bearing perfect fruit. For was this interpretation disputed by this galaxy of Methodists, Presbyterians, Baptists, and other descendants of the hosts of Orthodoxy? It was not. They are liberals. Their concern is with the hells in life, in the minds and hearts of men, of nations, and of races. They have seen a great light shining into this world's darkness.

2. The common purpose that possesses this group is following and pointing out *the way* of life for all kinds and conditions of men, regardless of class, race, nationality, or color. They are deeply interested in the history of the climb of the British labor movement, not as a big stir on the surface of international life, not as front page news because it presages a big political storm, but because it is all a promising aspect of evolution in human life, with immense possibilities for human welfare—the coming into power of those who have so long been considered the "least among my brethren." So these liberals want to know how far the new British Labor Party and Government may be depended upon to complete the substitution of the British Commonwealth of Nations for the British Empire; to seek the peace of Europe and to pursue that peace until it is achieved; to raise the level of living for all the people of Britain, and to carry on the unfolding progress of the last one hundred years whereby the so-called lower classes have been coming up into the seats of the mighty to overthrow privilege and crown the spirit of democracy and brotherhood.

3. These liberals believe that love for enemies, even former national enemies, and for other races, even those of different economic interests and needs, is the fundamental need of the world and the only key that will unlock the door leading to the solution of the world's most pressing problems. They believe in the power of forgiveness, of charity of mind and spirit, of faith and trustfulness plus the positively loving spirit, as the supreme need of France and the basis for real peace in Europe.

4. Above all else these liberals believe in the task

of the peace-makers. They "seek peace and pursue it" with apostolic zeal, with all their minds, with all their hearts, with all their strength, and with all their souls. Many of them are prepared to say now that they will not support the next war when it comes. All of them believe devoutly that the way is clear and wide open for us of the whole world to so walk and work—*via* the paths of justice, friendship, fellowship, brotherhood, and world organization—that another war shall not come at all. This is the supreme business of the Church of Christ—to get across to the world the reality of this Way of Life and to lead towards this one true goal.

Therefore these liberals are engaged in a primary phase of that task, going abroad to enjoy fellowship with English and German and French men and women, and at Geneva to breathe deeply the atmosphere of world association and understanding as the basis for constructive peacemaking.

Such are some liberals not living in our alley. Perhaps we hug our alley too closely, or at least do not get out enough on to the highway where the throng of our real brethren are going on their way, which is so genuinely our way. Perhaps we have arrogated too much to ourselves the name of liberals. We are glad to know of the great company, of which we may be a part, that is surging on towards the great goal with the ancient name, the high calling of God in Christ Jesus, our Lord and their Lord. May we all be one, at least in fellowship.

Talks with Toilers

X---The Nurse

Edward H. Cotton

"NURSES must be born, not made," said the superintendent of the hospital to me when I asked her the type of person who best fills the position. "Unless the applicant has certain qualifications at the beginning," she went on, "no amount of training will make her successful. She must not only *think* she has a love for the work, but *prove* year in, year out, when the romantic goes and the tedious comes, that she has it. The idea that nurses care for wealthy patients for the purpose of marrying them is absurd; she would never have got that far had she been actuated by such frivolous notions. She must have health of body, health of mind. She must have character. If I were to place one qualification higher than others, I would name character. She must be reliable, confident in an emergency, without nerves, and of unflinching courage. Hardly a day passes in the life of an active nurse when she will not find it necessary to display every one of these qualities.

"Persons who wish to become nurses must have no illusions. The work is hard and exhausting. Our hours are from seven in the morning until seven at night, with two hours off, and one afternoon a week. We are on duty just the same, of course, Sundays and holidays. Often the nurse begins before seven in the morning and works on into the night when the hospital is full or she is in charge of a criticial case. Our work is regulated, not by hours, but by the requirements of the patients. A nurse with a critical case has the patient's condition constantly on her mind and can sleep only by snatches, often for several nights in succession.

"A nurse must have nearly if not quite as much medical knowledge as the attending physician, and often knows more of the case because she is constantly in attendance. She must know the hygiene of the sick-room, that is, understand how to make the various kinds of beds, as ether beds and fracture beds, understand ventilation, see that flowers do not vitiate the atmosphere, and that odors from bad wounds do not aggravate the disease. She must have more than the average amount of tact and patience. Add the courage and discipline of the soldier and you have a qualified nurse.

"Now all this requires long and careful preparation. When a person first applies for the position, if the application is accepted, she is placed on probation for three months and given tests of endurance and general fitness. If she satisfies the examiners at the end of the probationary period, she may enter a nurses' school at a hospital and begin a course of three years of intensive training—four years in some hospitals. At the conclusion of that period she goes to the State House and is subjected to a two-day rigorous oral and written examination. Should she successfully pass this examination she becomes a registered nurse and entitled to practise."

As the superintendent talked, two other nurses who were in the office added occasional comments. In reply to a question about the care of patients, both agreed that a nurse must act on the theory that the mind of a person who is sick is not normal. Aware of this fact, complaints and exactions must be taken as a matter of course, and service rendered regardless of criticism. They also agreed that men make better patients than women, though when a man is querulous he *is* querulous.

We then fell to talking about children. The nurses including the superintendent said emphatically that their experience had convinced them that no child should ever be allowed to go to a hospital for an operation without being definitely told why it was going there. Parents who neglect to make such explanations are guilty of unpardonable wrong to the child. Again and again, they declared, they had seen children who had been wisely told what was going to happen, take the ether quietly, better even than some adults, while children who had not been told had passed into hysterics, had paroxysms of terror, and received impressions of dread and fear from which they would be a long time recovering. The nurses cited two instances, one of a child who had come to be operated on, ignorant of what was going to happen to it, and who, terror-stricken, had struggled, screamed, and fought with physicians and nurses, and been overcome finally only by physical force. The other instance was of a two-year-old child whose mother had carefully explained to it what was to happen, and just

what it was to do step by step. With almost no instruction from the nurses it opened its mouth, shut its eyes, and took deep breaths of the ether until under the influence of the anesthetic.

"A nurse who goes into homes requires an extraordinary amount of tact," said one. "It is necessary not only to take care of the patient, but to get on with the relatives, convince them that certain conditions are necessary to the well-being of the sick person, and see that those conditions are enforced. If she lacks the faculty of wisely getting on with people, she will not be recommended again by the physician."

I learned also in the course of the conversation that those who practise the profession must be equiped with courage of a high order, because they are constantly exposed to virulent and contagious diseases. As the superintendent expressed it, "A special providence must take care of nurses." Though using all precations, they may contract the malady, for there is no known way of making one's self immune. A healthy body is the best preventive, but nurses work so continuously and are so often deprived of sleep that they frequently go on contagious cases in a run-down condition.

This led on to a discussion of the subject of personality in the sick-room. "A merry heart doeth good like a medicine," reads the Scripture injunction. The nurses felt that their real influence over a patient depended on their securing the patient's friendship and confidence. A nurse may effect a cure as much by the contagion of her touch and attitude as by the medicine she administers. The superintendent said that whenever possible she talked with the patient before the anesthetic was to be administered, that he might feel he was in the hands of his friends. Whatever quality a nurse might lack, she must have personality. Sick people are especially susceptible to that persuasive influence which emanates from friendliness and sympathy, yet excessive sympathy for one in pain may defeat its own purpose by wearing down the nurse and weakening her efforts.

At this juncture a laborer whose leg had been shattered by accidental contact with a stick of dynamite, and who had been in the hospital six weeks, was carried past the office on a stretcher. He had received his discharge from the hospital and was going home.

"Good-by, Charlie," said the head nurse. "Don't try to walk too soon." He was only a common toiler, with less than average mentality, but he had been treated with all the skill and care trained physicians and nurses could give, and his leg had been saved.

As the invalid passed out through the door, two doctors came into the office, and the conversation turned on the remarkable lack of sickness. Physicians and nurses were idle simply because there were no sick people needing service. Manufacturers of medicines and surgical instruments were casting about for other means of a livelihood. Nurses and doctors agreed that there was much less sickness about than for many years. And the interesting question proposed itself: Was the condition temporary or permament? Were the physician and the nurse at last to succeed in putting themselves out of a job?

Certain it is that medical science has made tremendous strides in the last generation—the last decade. Thousands and thousands of lives are annually saved which formerly were lost through ignorance of the nature of the disease and the way to treat it. A multitude of cases which fifteen or even ten years ago would have proved critical now prove mere passing afflictions.

Is a time coming when hospitals will be closed, and those who minister to the sick be not needed because there will be no sick to minister to? Statistics point to that day. People are living longer. Children are being born stronger and healthier year by year because of pre-natal and preventive work that is being done. The Metropolitan Life Insurance Company, to take an instance, employs a large corps of trained hygiene and health experts to give instruction in pre-natal care, as to the proper clothes to wear, food to eat, exercise to take. As many as fifteen visits are given to prospective mothers free of charge.

We shall not see that happy day when pain and disease will be but a memory, though medical science is dreaming of it. For many years there will still be need of the gentle healing touch, the skill and devotion, the untiring patience and unselfish courage, of the hospital nurse.

A Call to Youth

YOUTH of Germany, the sacred hour of action has sounded for you! Our nation awaits you! France awaits you! All who strive after the light await you! For years you have striven for the Spirit in your meetings, camps, homes, and on the highroads. Now the Grace of God rests on you. To you has been confided the tremendous task which until now has remained the object of ardent, but unrealized, desires. This is the hour of fulfilment. This is what God requires of you: that you arise and play your part in the destiny of the nations; that you present yourselves to France and say this:

"We wish that the guilt which weighs down the world be effaced. We wish to give up bargaining over the price of the guilt, and take it all upon ourselves. All are guilty; but, if necessary, we are ready to take also your share of the blame, to expiate for you and with you. Even retrieve you also. We wish that hate could disappear from the world. Even though you still hate us, O France! we wish to love you, to love you until you lay down your arms and greet us as brothers. We wish that war may disappear from the world. That is why we shall not defend ourselves; we will not answer violence with violence. Do we not know that God has given us spiritual weapons, and has filled us with so great a love, that you are powerless against these weapons, in spite of all the engines of war, which to us seem merely phantoms of a vanishing age? We wish that Mammon may disappear from the world; he can not bring to the nations peace and reconciliation; this can only be achieved by a deep spiritual transformation, a new moral birth, and a new heart. That is why we do not wish to con-

sider the guilt as something that can be repaired with money, but only by our determined willingness for sacrifice. See, we are all before you, our eyes shining with faith in the future, and the vision of the Kingdom of Peace in our hearts. We wish to reconstruct, to bind up the wounds which the war has opened. And, if others do not wish for this sacrifice, *we* wish it, so that God may be reconciled with this impious and wicked humanity. You will not have faith in us until you see real proofs of the new spirit that has taken hold of the German nation in dissolution. Well, can we give you a greater proof of our sincere love and our will to atone, than in coming, like a peaceful army of rebuilders in your devastated country, putting ourselves at your service like voluntary prisoners of war, not in weakness, not in a servile spirit, but completely free, with a liberty from within, and by which, bought back by our example and our sacrifice, all Germany may come to repent?

"Do not ask how many have been seized by the thought of this sacrifice. It will begin with a few; soon there will be millions, and finally the entire race will feel the breath of the Holy Spirit, whose advent we foresee. Then will be unfolded before the eyes of an astonished world, the victorious power of the eternal. Then all will come and sacrifice everything anew on the altar of their country, as, years ago, women sacrificed their hair, having nothing else to give."

But you, youth of our country, march in front! It is in your ranks that the sacred flame should first be lighted. On the Rhine and in the Ruhr, where exists the greatest oppression, the deepest misery, the worst shame, there, where the people are most packed together, it is there that the flame will burn, it is there that the change will begin; it is there that the miracle will be accomplished. It will not be the particular work of any one, and nobody will organize it. It will happen, one fine day, like a natural event—a storm, an eruption. The tempest will roar, as when the youth arose in 1813, the petty strifes, internal quarrels, cowardice and foolish despair will vanish. There will be but one aim, very high and clearly grasped; only one invisible power which will carry all before it. Like an avalanche, the wave of youth will swell, gathered from all camps, all the centers, and every stratum of our people. They will come and assemble round one flag; and the world will know that, in misery and shame, a new Germany is born. They will be there, already formed by a long spiritual preparation; armed and animated by the Spirit of Christ, as an instrument of God, which shall bring peace to the world. Without weapons, without protection, they will march against "the hereditary enemy." They will bring with them mattocks, shovels, hammers and axes, instead of cannon and rifles. They do not wish to conquer. They only wish to help. Their company will be guided by personal discipline and free submission. It will have no other emulation than that of service. The first shall be last and the last first. They will be willing to live as in time of war, to accept privations, to live without pay, without better food, without better drink, without better clothes, without any more comfort than our brothers had in the trenches.

In this spirit of love, the true spirit of those who follow Christ, they will create a new life, where for many years murder and fearful devastation have raged. Thus will be realized the ardent desire of our Youth! Thus our people will triumph after the war. Thus will be the last campaign, a holy campaign. Thus Germany will be redeemed. Thus, finally will be peace on earth. It is the will of God that this shall come. It is the accomplishment of the mission of the German people, a new spiritual 1813, the reprisal for Versailles!

Germany, Germany, arise!—(*From an article which appeared quite recently in Junge Menchen, organ of the young idealists.*)

* * *

MAKING TRIAL SUBSCRIPTIONS PERMANENT

THE following letter, received in response to one sent to those who had been receiving the *Leader* under Dr. Lowe's special three months offer, is so suggestive that we are glad to publish it:

Dear Mr. Marshall:

We like the spirit and logic of your letter of the 23d instant, urging us to continue our subscription to the *Universalist Leader*. We enclose subscription herewith.

Writer is a member of one of the oldest Universalist families in Buffalo, and has been actively connected with the Church of the Messiah since 1867.

We take the *Literary Digest, Springfield Republican, Time, American Magazine, Saturday Evening Post,* our daily newspaper, and other publications, but realize support should be given to the *Universalist Leader*. With John van Schaick, Jr., as editor, it has become a very able exponent of Universalism.

Although it is true that so-called Universalists number but a small fraction of the Christian Church, the spirit of Universalism is all-pervasive. It dominates the hearts of all humanitarians, the great poets, and many of the most profound thinkers of the world.

The Universalist realizes that all mankind is in the same boat, and that a beneficent God is watching that boat.

The true Universalist realizes that he must be a good citizen; that he must be modest, simple, direct, as well as intelligent, progressive and serviceable in his community.

The charm of the Universalist faith is that it is a workable every-day-in-the-week religion.

When Dr. Lowe, the General Superintendent, spoke in our church, some time ago, we were greatly impressed by his earnestness and ability.

Wishing success to the *Universalist Leader*, the writer is

Very sincerely yours,

_____.

* * *

TWO INTERESTING LETTERS

To the Editor of the Universalist Leader:

Changing cars at Lowell, Mass., on my way from Milford, Mass., to Vermont, and having some little trouble in checking my dog, I noticed in the baggage room a *Leader* in a private mail box, and remarked that there must be an honest man about the place, for there was one Universalist in Lowell.

After the matter was arranged I read the *Leader* and wrote a note on it to Mr. Lewis. I received from him the enclosed reply. It may interest you to know that in my trips from Milford to Vermont I have in some such way made many acquaintances in and converts to Universalism, so that now there is a string of them from the south to the north.

Harry F. Fister.

Mr. Lewis' Reply

Rev. Harry Fister.

Dear Sir:

I was quite pleased when I got my last *Leader* to find your note written on it. But I was very much amused when I went into the baggage room the next day at the version the man you talked with about the *Leader* gave. He had worked for me, so was quite anxious to tell me all about it. He ended his story by saying that you said you were glad there was one "Catholic" in Lowell.

I was so amused that I dropped in to see my pastor, the Rev. Harold W. Haynes, to tell him the joke.

I am really surprised since I have been having the *Leader* come through my office to see how many of my men and other railroad men are noticing the paper and asking about it. One of my clerks, I notice, reads it every time it comes.

Whenever you are passing through Lowell and have the time I would be glad to have you call at my office.

H. O. Lewis.

* *

"MINISTERIAL COURTESY"

To the Editor of the Universalist Leader:

What is this in Daniel Evans' article in the *l eader* of June 28 about "very small ministers" who try to "steal other parishioners?" He speaks about church members as if they were *possessed.*

Ministerial courtesy demands that we speak no ill of our fellow minister if he be honorable. I heartily agree. But if ministerial courtesy demands that I clap the Roman Catholic, the Fundamentalist, the Mormon, and the Spiritualist each severally upon the back and say, "Your religious views are just as nearly true and right as mine," then let me hereby publicly confess to a rank and odious breach of the moral code.

If the Apostle Paul was an ecclesiastical thief because he was not ashamed of the gospel of Jesus Christ as he understood it, and preached it openly before all men everywhere, and sought to convert adherents of other faiths to his views, so am I.

If we do not think that Universalism is superior to other interpretations of religious truth, for what in the name of truth and decency are we organized? If there is any other faith better than Universalism I should like to know what it is. If there is any just as good let us join forces.

If we have a faith which is different and which we believe is more fully in accord with truth than others, it is our moral duty to put it on a candlestick and not under a bushel; we are morally obligated to teach it and preach it, in season and out of season, to all men everywhere, irrespective of race, creed, color, or previous conditions of servitude and ignorance.

The trouble with many of us is that we fail to appreciate the fact that the highest degree of courtesy can be shown to a minister of a different faith without expressing either openly or by implication any sympathy whatever with his views.

Edward A. Lewis.

* *

KNEELAND'S NEW TESTAMENT

To the Editor of the Universalist Leader:

In 1823, a Universalist minister in Philadelphia, Rev. Abner Kneeland, published a translation of the New Testament, from the Greek edition of Griesbach. It was one of the earliest translations made in America, and it deserves much praise, not only because it was the forerunner of many later attempts, but also for the accuracy and clearness of many of its renderings. For instance, instead of "hell," Mr. Kneeland used "Gehenna" or "Hades;" for "everlasting punishment" he employed "aionian punishment," and added a note to the effect that punishment properly means correction inflicted for the benefit of the offender, and explaining the origin and meaning of aionian. He gave the Greek derivation of devil and Satan, and substituted for these words the equivalents, "impostor" and "adversary." His brilliant intelligence threw a beam of light on many obscure passages, and his style was vigorous, agreeable and striking. His especial merit lies in the fact that he embodied his correct renderings in an actual translation, published many years before other translators had the boldness to do the same.

Having obtained a copy of this book and studied it with much satisfaction, I intend to present it to the Philadelphia Public Library. Universalists may well feel a certain pride in Abner Kneeland as a scholarly pioneer in modernizing the New Testament.

John Clarence Lee.

* * *

ASPECTS OF THE STUDY OF SOCIETY

By R. T. Evans. George H. Doran Company. $1.25.

An exceedingly readable little book giving a bird's-eye view of what the Science of Sociology is. After an introductory chapter showing the relation of Sociology to the other "ologies," the author sketches the "Evolution of Society," discusses briefly the "Psychology of Social Life," takes up the effect that Race has had on History and outlines the evolution of the Economic and Political Organization of Society.

This is done in a style remarkably free from technical terms and presents the whole as an attractive picture, complete yet made up, like a cartoon, of only essential lines. A clear, graphic statement of how we have come to be as we are and whither we are tending. Valuable to one who wishes to get an understanding of how society has developed without having to wade through a swamp of technical terms.

H. W. H.

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A CHRISTIAN PROGRAM FOR THE RURAL COMMUNITY

By Kenyon L. Butterfield. Geo. H. Doran Company. $1.50.

This book consists of five lectures delivered before the School of Theology of the Southern Methodist University. Mr. Butterfield recognizes the deplorable tendency of the age to make power and pleasure the gods of social and political life and asks

if our civilization is not as much pagan as Christian. In support of his belief he quotes the opinions of several prominent authors and thinkers.

The great need, then, is to Christianize society, is to inspire men with the desire to serve rather than to be served. Hence the necessity to inaugurate a "program" to rid ourselves of our "half-pagan civilization."

But Mr. Butterfield thinks that the farmer has been too little considered in this matter and urges that special work be done in rural districts.

If one thinks to find in this book precise information as to how to bring about the result sought for, he will find himself mistaken. As an inspirer of thought, however, it is valuable, and especially to one who has not delved deeply into the subject.

The author writes not as a theologian but as a layman. The book is clear and readable and free from theological theories and abstractions.

C. F. M.

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THE LIFE AND TEACHING OF JESUS

By Edward Increase Bosworth. The Macmillan Company.

Dr. Bosworth is professor of New Testament Literature in the Oberlin School of Theology. He is also dean of that school. He has presented us a study of the life of Jesus which is the exact opposite of Papini's irrational romance. Professor Bosworth states calmly and dispassionately what is known, and does not draw upon his imagination for facts. His discussion of "the sources" of information is brief but admirable and enlightening. So are his two chapters on "Religion in Palestine as Jesus Found It."

He tells the story and discusses the philosophy of Jesus completely but not exhaustively. One would like to ask him a good many questions which he does not answer. Perhaps the intention is to stimulate students to seek such answers for themselves. It is a book for students and not one of the innumerable "popular" lives of Christ. It will not take the place in public esteem of the religious novels which masquerade as biographies of Jesus. But it ought to be in the hands of students and those who seek to base their belief on facts. To all such it is commended.

F. O. H.

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MOBILIZING FOR PEACE

Edited by Frederick Lynch, D. D. F. H. Revell. $2.00.

This volume contains the addresses presented and the resolutions adopted at the Conference of the American Branch of the World Alliance for International Friendship through the Churches held in Philadelphia, Nov. 13-15, 1923.

The addresses form a notable collection, being the contribution to the discussion of the method to obtain world peace by such leaders as William Merrill, Charles E. Jefferson, Will Irwin, Governor William Sweet, Oscar Straus, Mary E. Woolley, A. Lawrence Lowell, Manley Hudson, etc. In addition the volume presents the greetings brought to the Conference by the representatives of the Alliance in many foreign countries.

In this volume we look at the basic problem of a safe and sane civilization through the visioning eyes of divergent types of mind; yet, as Dr. Lynch notes in his introduction, out of the eager, fervent seeking of these minds for truth leap several puissant ideas that demand acceptance as key thoughts to unlock the door to world peace.

These are: War is unchristian; nations no less than individuals must submit to a common code of ethics; the nations must form a coherent organization through which they may function as one body; the United States must abandon its isolation and devote its tremendous power to accomplish this new orientation of international thought and purpose.

The title of the volume is fortunate; it is the theme presented by Dr. Merrill, president of the Alliance, in what may well be called the key-note speech of the Conference; he challenged the Churches to be no longer content to talk peace and pray for peace; "you must mobilize for peace, do more than wish for peace; seek peace and pursue it until the prize be won."

The resolutions throb with an almost pentecostal intensity of conviction and feeling. Yet as we reread them after a lapse of eight months, the first thought is the futility of resolutions, for although in no uncertain tones the Conference demanded that the United States enter the International Court of Justice and associate itself with some League of Nations; although the Churches were enjoined, as their Christian duty, to secure the outlawry of war, yet we are still far from the desired goal, and we wonder whether these resolutions were but "voices crying in the wilderness."

But this conference was not in vain, for a marvel has appeared during the past year. The people are stirring themselves with enthusiasm and zeal in a crusade for peace that will not be denied. Many voices and many efforts have contributed to this amazing phenomenon and doubtless this great Conference played its part; and now this volume will spread far the spoken words.

We heartily commend the book to educators, preachers, lecturers and all who wish to obtain in condensed form the convictions of world leaders on this which is perhaps the paramount question of to-day, viz., the method to make permanent the world harmony for which we believed we were fighting in the world war.

H. E. B.

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THE PARABLES OF SAFED THE SAGE

The Parable of Conditions of Membership

The daughter of Keturah called upon the Telephone, and inquired of Keturah, saying, May I send my elder daughter and her little friend to spend the night with thee? For she is entertaining another little girl, and behold, there is Company come to visit me, and I need her room.

And Keturah said, Send them over, for we shall be glad of them.

So they came, the two little girls, and they thought it a great Adventure. For the other little girl had come to visit the daughter of the daughter of Keturah and spend Friday night and a part of Saturday with her, and this was an added incident of Pleasant Possibility.

So they slept that night in the Guest Room. And they wakened early in the morning, and spake together concerning the Wild Adventures that were before them on that day.

And the daughter of the daughter of Keturah said, We must first take our bath, and comb our hair, and brush our teeth, brushing them this way not this way, and dress ourselves.

And the other little girl considered these rather long and tedious preliminaries. And she inquired, saying,

Might we not skip our bath this morning?

And the daughter of the daughter of Keturah said, We may not skip our bath any morning.

And the other little girl said, We also bathe at our house, but on this day we might omit it.

And the daughter of the daughter of Keturah said in Oracular utterance:

Every member of this family takes a bath every morning: you have to, to belong.

Now I and Keturah overheard and were interested in this conversation, and we smiled at this declaration of the conditions of membership in our family.

And I considered this matter, for out of the mouth of babes and young children have I gained great wisdom.

And I could wish that every man who hath been born of Respectable Parentage and hath inherited a Worthy Name might consider what conditions are imposed upon him in Honor that he might thus belong.

Yea, I could wish that every member of the Family of God would say unto himself each morning, This day I must be Honest, Charitable, and Clean, for I am of the Family of God; and I have to, to belong.

Understanding Our World

France and England

Since the war France has "backed two different horses," first one and then the other. She has had to choose between keeping Germany down so that she could insure security and helping Germany up so that she could get reparations. With a proportion of French people one or the other motive has been uppermost continually. Others have swayed from side to side. The problem for the world has been to reassure France as to security and to induce her to let Germany up again.

Mr. E. F. Wise, an Englishman, speaking at the American Seminar at Toynbee Hall, London, recently, stated the difference between the economic position of France and England as follows: "Seventy-five per cent of France depends upon agriculture; twenty-five per cent on industry. Twenty-five per cent of England depends on agriculture; seventy-five per cent on industry." France is a self-sufficient nation comparatively; England is not. France can afford better than England to permit a condition of world chaos.

Before the Great War, the trade movement of Europe was between the industrial countries of western Europe and the agricultural countries of eastern Europe. The war paralyzed all that. England is interested in restoring the prosperity of all these eastern countries which take her manufactured products and pay her in food stuffs. That is the only way she has to live at all. France is interested, as she has a right to be, in security against invasion from Germany, but there is a strong party in France which cherishes the tradition not of peace but of domination.

Mr. Wise pointed out that thirty to forty per cent of articles manufactured in Great Britain go abroad. Of cotton, woolen or steel products the bulk goes abroad. Of the export trade before the war, forty per cent was absorbed in Europe, and of the balance which went to British Dominions, most of it was dependent on the trade of the Dominions with Europe. He gave this concrete illustration; Before the war England shipped seventy-five million of products each year to India. India shipped thirty-seven million to Great Britain. How did India pay for the balance of thirty-eight million? She shipped thirty-eight million to Germany and Germany thirty-eight million to England.

This kind of balance has to be kept up or gold has to be drained out of a country to restore it. As the United States has the bulk of the gold of the world, every European country has to pay in goods.

When all the machinery of trade is disarranged and the buying power of huge populations like Russia paralyzed, an agricultural country like France can stand the misfortune far better than an industrial country like Great Britain.

* *

The way out for Europe and for the world is along the line of the Dawes Report. "The Conference on the Execution of the Experts Report on Reparations," as it is called, brought ten Powers to London, July 16—Britain, France, Belgium, Italy, Japan, United States, Jugo-Slavia, Greece, Rumania, Portugal. The absurd fiction of American participation being unofficial is kept up, but the United States representatives made the important announcement that their Government would have no objection to the appointment of a United States member (unofficial) to the Reparations Commission to establish the fact of "flagrant German delinquency"—a thing highly significant because up to now France has been in absolute control of the Reparations Commission through the failure of the United States to come in, and the voice of that Commission has come to be the voice of the French Foreign Office.

Equally interesting is the announcement that Owen D. Young may be that representative.

* *

Just as we can not understand what America does or does not do about the League of Nations or the World Court without understanding the struggles of rival political parties and rival politicians in each party, we can not understand what France, England and other countries are doing about the Dawes Report and related questions without allowing for the same thing.

On the eve of the London Conference, one of the most momentous in history in its possibilities of good or evil for mankind, French politicians and newspapers led by Poincare took the risk of wrecking it completely and even breaking completely with England, to defeat the Prime Minister, Herriot, and get back into office themselves. Unquestionably there are British and American politicians just as irresponsible. Mr. Ramsay MacDonald, Prime Minister of Great Britain, as a political leader has the task not only of keeping himself in office but of keeping M. Herriot, French Prime Minister, from being overthrown by Poincare during the negotiations, and of keeping a revolution from breaking out against the present Government of Germany.

* *

The problem of this Conference is to reconcile the economic facts of the Dawes-Young report with French military policy. To enable Germany to recover she has to have a loan; to get English and United States bankers to make it she must have a chance to do business; to do business she has to have invading armies withdrawn. The Poincarists talk of the necessity of assuming Germany's faith to be bad, the *New York Herald* in Paris publishes columns about "Germany will never pay," "laughing in her sleeve," "getting ready for war," and editorials showing that the way of the world must be "over population," "overcrowding," and "beneficent plague and war," "to thin us out."

* *

When Mr. Owen D. Young, General Dawes' collaborator on the Expert Committee which framed the Plan that the London Conference has been convened to put into execution in Germany, said good-by to Europe, few people expected to see him back again in connection with that Plan. He himself, a laconic man, said that his job was finished.

But he is here now as America's "interested onlooker," ready to state the views of the American Government on any question that may arise.

And after? That depends on what happens at the Conference.

The difficulty of a French-dominated Reparations Commission may be surmounted by the creation of an Agent-General for Reparations, who would adjudicate in the event of Germany's default under the Plan.

Mr. Young is peculiarly suited for such a role as he is now playing, and may yet be invited to play. Without the electric personality and distinctly combative methods of "Hell and Maria" Dawes, he is an expert in economic and legal fields. Reorganizing great businesses has been his main work for the last twenty years. Scarcely one of the big concerns of which he is a director—there are a dozen power and light companies, the biggest motor-car exporting concern in the States outside Fords, the gigantic Electric Company and the Radio Corporation—but has come under his reorganizing hand.

Personally, Mr. Young is a spare, shrewd-faced man, reticent, but unfailingly courteous. He has a typically American face—clean-shaven, neat, broad-jawed, wide-eyed, vigorous and tanned. At fifty he looks forty, and is the picture of health. He owes much to his sturdy ancestors, notable for their longevity. His mother, whom he has installed on his model farm in his home town of Van Hornesville, is vigorous and alert at eighty-six.

He lives very simply and regularly. He likes the theater, but is seldom seen in fashionable salons. He says every man should work, and his own son, who in due course will inherit an immense fortune, is already making his mark as a radio engineer.

—*From the London Star, July* 16.

Home and Children

A MORNING PLEDGE

I will be glad all day for this cool draught
And the clear drops I dash upon my brow;
For the fresh glint of sunlight on the tree
And the bird singing on the bough.

I will be glad for that stored strength of life
Which lasts the day because the spirit wills;
For the live air that wings from far and breathes
The vigor of the everlasting hills.

What scope of toil, what loss or what reward,
I do not know. It is enough that now
I pledge the day's good cheer with this cool draught
And the drops dashed upon my brow.

Charles Poole Cleaves.

* * *

THE EGGSHELL BOAT

Rose Brooks

THE first morning after Aunt Margaret's arrival, she and Jimsy and Mother lingered over breakfast, after Father had made his usual belated rush out the front door. Among other things, there had been for breakfast boiled eggs served in little blue egg-cups. Jimsy liked to chip off the top of his egg and eat it like a grown-up. He liked boiled eggs and never had to be told to scrape out every bit of white.

It seemed that Aunt Margaret liked boiled eggs as much as he did, and Jimsy watched her approvingly as she carefully scraped out the last little spoonful. Then she did a funny thing. Before putting her little bone egg-spoon in her plate, she gave the bottom of her empty eggshell a sharp little jab with it, and went right on talking to Mother, just as if a little boy's eyes were not on her—just as if a little boy had no curiosity at all.

"Why did you jab a hole in the bottom of your eggshell, Aunt Margaret?" he asked eagerly at the first pause in the conversation.

"Don't you?" Aunt Margaret turned gray eyes on the rosy face beside her.

"Why?" Jimsy persisted. "I don't, and Mother doesn't, and Father doesn't."

"Don't they? I thought everybody did. Though since Mother and Father are grown-ups, I dare say it's safer for them than for you. Fairies don't have so much to do with grown-ups. Oh, yes, I know I'm one, but you see I began when I was a little girl, and I've always kept it up. No telling what mischief a fairy might get into, sailing anywhere in the world in an eggshell boat."

"An eggshell boat?" Jimsy repeated blankly.

"Can't you see for yourself what a cunning little boat it would make for any fairy?" Aunt Margaret looked perfectly grave as she lifted her shell out of the little blue cup.

"Yes," said Jimsy, slowly, "only I don't see how it could sail in the air, even if it didn't have a hole in it."

"Mercy!" said Aunt Margaret. "All the difference in the world! Of course there's no reason for it. If there were a perfectly good reason attached, would a fairy have anything to do with it? Not on any account."

"I see," said Jimsy, and of course he did. Paying no further attention to him, Aunt Margaret again talked to Mother. And Jimsy poised his own little spoon over his empty eggshell and gave it a little jab, and then suddenly wished he hadn't.

That morning Jimsy wandered around the garden after breakfast, Juggy, his little Irish terrier, at his heels. "Come on, Juggy!" he shouted suddenly, and dashed pell-mell into the kitchen, where Nora was busily baking cookies.

"Nora, will you please have boiled eggs again to-morrow morning?"

"Why boiled eggs again?" asked Nora, pleasantly, and added: "Can't you eat just one of those pocketfuls of cookies without giving half to the dog? Well, boiled eggs aren't hard to have, but your mother likes different things different mornings."

"Yes, but if you'll do it just this time, I won't ask again." And fortified by a plentiful supply of cookies, Jimsy and Juggy sauntered back to the garden and soon were sitting close together under a big oak by the farther wall.

"Prob'ly this is as good a place as there is," said Jimsy, confidentially, to two cocked ears, "cause to-morrow we may have to spend the whole day watching—can't take our eyes off a minute, Juggy. If nothing happens by noon to-morrow, I'll put it in my pocket during luncheon. Too hot to sit in the sun, and anyway, I should think any sensible fairy'd like these shady, mossy rocks better." The matter of the morrow's campaign settled, Jimsy and Juggy sped off on their active interests of the day.

True to her word, Nora had boiled eggs again for breakfast next morning. Jimsy ate his slowly, and when Aunt Margaret looked across at him and smiled before she poked her spoon through the bottom of her shell, Jimsy smiled back and went on eating so slowly that Aunt Margaret forgot all about watching for him to poke the hole.

So slow was he, that finally Mother and Aunt Margaret left him to finish his breakfast alone—just what Jimsy most wanted them to do. He finished his egg in one jiffy, but instead of poking a hole in the bottom of it, he slipped it carefully into his pocket—and next minute he and Juggy were trotting down the garden path leading to the old oak.

"Nobody can see us down here, from the house," he confided to Juggy. "Mother and Aunt Margaret are going to town, anyway, and Nora never hunts us up to see what we're doing." Juggy wagged his short tail hard, and his brown eyes said he understood his master perfectly.

"Now, Juggy," went on Jimsy, "I'll stand it up on this soft mossy rock, and we'll lie down over here by this big rock. Remember now—still every minute."

"I couldn't even bring a book to read," explained Jimsy a few minutes later, when little boy and rough-coated little dog were stretched side by side a few feet from the eggshell rock. "We've got to keep our eyes on it every minute, Juggy." Juggy, however, felt

no responsibility whatever in the matter, and instantly blinked his sleepy eyes tight shut.

"Oh, well, if you won't watch, I'll have to, harder than ever," his master reproached him.

In the sunny garden, just outside the shadow of the oak, bees droned drowsily. Juggy was shamelessly sound asleep, and Jimsy wished he might take a nap, too, but of course he couldn't. Just as he was growing tired of lying so still and watching so sharply, he gave a start, for there, dancing over the shadowy rocks, came a tiny fairy with an acorn cap on his head.

"Ho!" said Jimsy, in sheer astonishment before he thought. At that, the fairy stood on the tiptoes of his green boots and looked at Jimsy.

"Ho!" said the fairy. "I admit I didn't see you, but then you don't really matter. I've found a boat! I've found a boat!"

"I put it there for you," said Jimsy, modestly. "I knew you'd come. There's no hole in the bottom."

"So I see," said the fairy, peering in. "We hunt everywhere for boats, and when we do find one, it mostly has a hole in it. Why didn't you poke a hole in this one?"

"Aunt Margaret does, but I can't see why you shouldn't have a boat if you want one. I'd want one if I were you."

"It's the best boat I ever saw!" said the fairy, delightedly. "A little big. I'll call Greenshadow to go with me—plenty of room for two."

"Wish I could go," said Jimsy, ruefully.

"Then I won't call Greenshadow. Why don't you come, if you want to? Only hurry; let's not waste a second."

"I'm too big," said Jimsy.

"You needn't be," said Acorncap. "Just be as big as you want to be—much the best way, I find."

So Jimsy at once wanted to be just big enough to get into the eggshell boat with Acorncap and there he was! Looking over his shoulder, he spied Juggy, a giant dog, still asleep. "Oh, dear," said Jimsy. "Juggy goes everywhere I go. I don't know what he'll do if he sees me go sailing off with you."

"Do you want to take him?" asked Acorncap. "Nothing simpler than to make a dog small," and he ran and tickled Juggy's ear with a long grass blade. At the first twitch of his ear, Juggy was no bigger than he ought to be for a passenger.

The second all three were comfortably settled, the eggshell boat rose in the air—over the oak tree—higher and higher—straight for the blue sky.

"Where do you want to go?" asked Acorncap, and Jimsy instantly answered:

"If it doesn't make any difference to you, I'd like to go to the moon. Everybody's always wondering what it's made of."

"I've been there a great many times, so I know," said Acorncap. "You'll be surprised to find what it is made of—you'd never guess. I'd like to go there myself. The Man-in-the-Moon is one of my best friends."

Though the sun was bright, a pallid full moon hung in the sky, and the eggshell boat started straight for it. Before they could have counted ten, there they were, face to face with the jolly moon man.

"How glad I am to see you!" he greeted them. "I have so few callers."

Acorncap began a friendly chat with him at once, but Jimsy was so surprised to find what the moon was really made of, that he could do nothing but stare.

"You must go?" said the Man-in-the-Moon. "Don't let it be long before you come again and bring your friends with you," he added with a beaming smile at Jimsy and Juggy. And off again they sailed in the little eggshell boat that neither tipped nor rocked.

Acorncap must have decided that a sail to the moon was sail enough for one day, because a second after they had waved good-by to smiling Mr. Man-in-the-Moon, Jimsy was back under the oak tree, stretched on the ground with Juggy, sound asleep, snuggled beside him. Both had changed back into their exactly-right sizes.

"How can you be asleep so soon?" remonstrated Jimsy. "We've only just landed. O Juggy, did you ever have such fun?" and Jimsy shook him gently. Juggy opened his eyes and yawned.

Jumping to his feet, Jimsy ran to the mossy bank, with Juggy, wide awake, bounding after him. "It's here!" exulted Jimsy. "Acorncap didn't take it away with him—he's trusting us—that means he'll take us again. Don't you ever, ever touch it, Juggy!"

Suddenly Jimsy, a blank expression on his face, stepped beyond the shadows of the oak and looked at the sky. Yes, there was the round pallid moon, with Mr. Man-in-the-Moon beaming down at him.

"Juggy, we've been right there, and I was s'prised most to pieces to find what it was made of—and now I can't remember. What was it, Juggy? I've got to know."

Juggy looked into his little master's face, but his soft brown eyes and his stubby tail couldn't talk in words like Jimsy's.

"Your eyes say you know," said Jimsy, dejectedly. "But you can't say it. Isn't Aunt Margaret silly to break hers? We didn't get into any mischief—not any at all. If I could just remember *what* the moon's made of!" And Juggy gave a little whine, to say how sorry he was that he couldn't tell.

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* * *

THE STAR TWINKLES

There is a bit of tragedy as well as comedy in the story that in the Tapestry of Life Mr. Raymond Blathwayt tells of a young man who after years of poverty and misery finally emerged as a poet of the highest order. A certain literary duchess who had been greatly fascimated by the charn and beauty of his verse gave an afternoon tea in his honor.

Poor fellow, he sat in speechless agony, surrounded by his admirers, well realizing that as the star of the occasion he was expected to twinkle at least once during the afternoon. At last an inspiration came to him. He started to speak, and dead silence fell upon the room. This is what he said:

"Have you n-noticed, d-d-duchess, that this year's pawn tickets are all pink?"—*Youth's Companion.*

* * *

BUYING THE STOCK

Persistency in inserting the same advertisement, with no change of wording or illustration, is a trait of some advertisers.

A prospective customer wrote to a firm whose advertisement never seemed to change:

"Heve noted your picture of one pair corduroy pants in *Home Magazine* for past four months. More I see them, better I like them. If not sold as yet, please enter my order for same."—*Forbes.*

Book Reviews

Conducted by Granville Hicks

Prophets Unaware

By Lucien Price. The Century Company. $1.50.

"If you value a quiet life, don't touch an idea with a ten-foot pole." So says Lucien Price in beginning his narrative of the explosive effect of an idea, the Meiklejohn experiment at Amherst. Price is one of the writers of the editorials which appear in the *Boston Daily Globe* above the signature of "Uncle Dudley." He is a Harvard man with no particular interest in Amherst except as the scene of a remarkable drama which took place between 1912 and 1923. Through a chance encounter with an Amherst undergraduate he became interested in what was going on, observed the college at first hand, and got "all lit up" over the Meiklejohn *regime*. And he has written a book that flames with his enthusiasm.

With bare records Price wastes little time. He is concerned with personalities —and an idea. Meiklejohn and the little group of his associates, the students, and, on the other hand, the trustees and the alumni—such are the *personae dramatis*. Education figures as a process, not as something that is "got." We see why it is that "a steadily increasing proportion of the men turned out of Amherst between 1915 and 1923 were among the few oases in that desert of the intellect where we sow solid ivory and reap green cheese." The college lives as the abiding place of the Idea.

This is a dangerous book. The censors will let it pass, just as they did "The Mind in the Making," because they don't know dynamite when they see it. It might get into the hands of undergraduates. They may come to see why, on that memorable Commencement when Meiklejohn left by request, "visages now looked not hard-boiled but parboiled. They had undisguisably been in tears." Undergraduates may turn to wondering; even alumni may be disturbed. Some people may get "all lit up." At the time of Meiklejohn's departure Dean Sperry quoted: "He shall see of the travail of his soul and shall be satisfied." The end is not yet—and Price has done his share.

* *

Darker Phases of the South

By Frank Tannenbaum. G. P. Putnam's Sons.

The last few years have seen the rise of what might almost be called a school of journalistic sociology. "The Negro in Chicago" is a conspicuous example of the type, while Anderson's "The Hobo" is another. Recognizing that many people not exceptionally qualified as to background are interested in social problems, certain writers have tried to discuss their subjects in terms intelligible to a wide range of readers without sacrificing depth and originality. These men are not to be confused with the "popularizers." They are not retailing the opinions of experts, but are themselves experts who choose to indulge in a producer-to-consumer-direct sort of process.

Frank Tannenbaum, in clearness and originality among the best, is a young man with a remarkable story. A decade ago he led a group of jobless men into a fashionable New York church to demand work. He was arrested and sentenced to a year in the penitentiary. His case was brought to the attention of a well known prison reformer who took an interest in him. Tannenbaum went to Columbia, graduating with honors. His first book, "Wall Shadows," was the result not only of his own prison experience but also of an extensive investigation throughout the country. In his second book he dealt with the labor movement. The present volume contains five essays on conditions in the South.

The tone of the book varies. When he discusses the Ku Klux Klan, Mr. Tannenbaum is interested in the underlying psychology. When he writes on the mill towns of the South, his interest in the cause of organized labor reveals itself. The effects of the single crop he sees with the eye of an economist. The chapter on conditions in Southern prisons—the most depressing and incredible thing we have read in months—shows him as a prison reformer, as an expert journalist, and as a man of broad sympathies. His ingenious proposal for the solution of Southern problems, a diversity of scapegoats, goes deeper into the matter than might be apparent at first reading. In each of his essays Tannenbaum takes pains to be clear, to cite authorities, and to be constructive. We particularly commend the book to Southerners, for when they get over being mad, they may be able to do something about it.

* *

Prisons and Common Sense

By Thomas Mott Osborne. J. B. Lippincott Company. $1.25.

With the name of Thomas Mott Osborne is associated devotion to prison reform, constant study of prison problems, and vigorous pioneering in prison improvement. Much of what is said in this little book is to be found in Mr. Osborne's other works, but here is a concise statement which can be read in an hour or so.

Of the two papers which compose the volume, the first, which originally appeared in the *Atlantic Monthly*, outlines the general theory behind prisons. Rejecting both retaliation and reform, Mr. Osborne insists that deterrence is the real aim of prison. He argues that brutality and sentimentality are equally bad and must be discarded. He maintains that prisons must be educational institutions, training in honest labor and in citizenship.

The second paper, read last September before the American Prison Association, describes the Mutual Welfare League, its origin, its vicissitudes, and its basic principles. The plan, when introduced at the desire of the prisoners and when operated without interference or favoritism, has shown itself the agent of better discipline and has brought about the better conduct of the prison community. The League is not a theory, it is not an experiment, it is not "a sentimental effort to make the lives of prisoners more comfortable," it is not self-government "in any accurate use of the word," it does not diminish the warden's authority. Largely because prisons are bound up in the political game, there is no fully developed League at the present time, but "the Mutual Welfare League is not dead and can never die; the principle upon which it rests is eternal."

* *

The Current Magazines

Two articles on prayer in the *Atlantic* for August, touch on interesting phases of the subject from widely differing points of view. Kirsopp Lake's is rather vague, but Glenn Clark's is almost offensively concrete. The former tries to suggest the nature of prayer, its scope and its results. The latter, written by a man who claims to have an imposing record of answered prayers, goes into the technique of prayer. Significantly, neither article pays much attention to the underlying theological views, both taking the human attitude as their point of departure.

As usual the *World's Work* for August deals readably and superficially with a number of important problems. Raymond Recouly's article on Herriot gives an able enough picture of the new French premier. "The Cure for Crime," by French Strother, suggests the apparently simple remedy of preventing criminals from breeding. His article is dangerously misleading, not because what he says is untrue, but because he presents it as the whole truth.

The mid-monthly edition of the *Survey*, dated July 15, contains three brief articles on "The Business of Dancing." The symposium, considering the subject from the sociological point of view, is distinctly sane. The question is raised as to whether dancing, as carried on in public halls, is immoral, stupid, or both.

The August *Century* prints in full the Ingersoll lecture which Philip Cabot delivered this past spring at Harvard and which was reported in the *Leader*. Glenn Frank tries to sum up the outstanding

(*Continued on page* 29)

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

W. U. M. A. CONVENTION OF OHIO

The thirty-fifth annual convention of the W. U. M. A. of Ohio has become a memory. The impression left on those who were so fortunate as to be present at the session held in Columbus, June 25, will last for many a day.

The session opened with an impressive and beautiful service of song, scripture reading and prayer, conducted by Mrs. Marian W. Lobdell.

The Convention was duly opened by the retiring president, Mrs. Gertrude A. Gladwin, and the usual procedure of reports followed. There were no really discouraging reports, and several were colored with helpful suggestions and optimism.

The Committee on Recommendations and Resolutions brought to the Convention a number of splendid matters, all of which passed without alteration. One of these recommended that necessary steps be taken to change the name of the state organization from Alliance to Association to conform to the name of the National Association. Also, to recommend to the local Alliances to make the same change to conform to that of the state.

The question of increased dues to provide necessary funds for general work brought forth a general discussion. The sentiment seemed to be that the Executive Board of the W. N. M. A. should be advised that it was the sense of this Convention that, *for the present*, the necessary increase should be by the apportionment plan rather than by increased dues.

The election of officers resulted in electing Mrs. Carrie Bell Clark president, Mrs. Katie J. Kelly vice-president, Mrs. Irene Heacock recording secretary, Mrs. F. R. Easton corresponding secretary, Mrs. Nellie A. Hassler treasurer.

Rev. Lyman A. Ward was present and gave a very interesting talk about Camp Hill school which was illuminated with photographs. Mrs. Maude Lyon Cary, of Little Falls, N. Y., spoke Tuesday evening and Wednesday afternoon, giving enthusiastic and inspiring lectures. Mrs. Cary believes in Christianizing Christianity, and her keynote was that every task should be approached in a happy and joyful mood of surrender and consecration.

The spirit of the entire session was hopeful, helpful, inspirational and altogether fine.

Katie J. Kelly.

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W. U. M. A. CONVENTION OF IOWA

The following resolutions were passed by the Women's Missionary Association of Iowa at their convention held in Waterloo, June 11-12:

1. Conforming to the wish of our national organization that we have a uniform name embracing all the women's work in the Universalist Church—we recommend that the local societies unite under the name of "The Women's Universalist Missionary Association" with departments such as local needs require.

2. We recommend that in so far as possible we continue to pay the one dollar ($1.00) dues per member, that an attempt to increase dues would be a mistake.

3. The W. U. M. A. of Iowa desire to go on record as favoring the outlawry of war and participation in a World Court for permanent peace.

4. Be it resolved that we express our appreciation of the splendidly equipped and beautiful parish house and church of the Waterloo people.

5. That we express our heartfelt thanks for the courtesy and hospitality so generously bestowed by the local friends.

6. That a copy of these resolutions be typewritten and sent to the National President and to the local parishes of Iowa.

The following officers were elected: President, Mrs. John Garth, Webster City; vice-president, Mrs. Jennie Hitchcock, Osage; secretary, Mrs. Lucy DeLong, Mitchellville; treasurer, Mrs. J. E. Reid, Altoona.

Mollie A. Raspe.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

PRESIDENT TILDEN'S VERDICT

Galesburg, Ill., July 25, 1924.

Dear General Sunday School Association:

The Institute has about six more minutes to live, but it is the most vigorous nearly-gone thing I have seen in a long while. I believe it has been *very* successful, spiritually, educationally and socially.

J. M. Tilden.

* *

THE PRESIDENT INDORSES SOMETHING

The White House.

Gentlemen:

The report which you give me of the observance of International Golden Rule Sunday last year, and of your plans for its more effective observance this year on December 7, is most pleasing. I am glad to renew the commendation given last year of this excellent plan for bringing to the attention of those who are prosperous the charitable requirements of those who are in adversity. I believe with you that the international observance of this day may not only save the lives of thousands of destitute, but may possibly have an even greater benefit in the way of reflex influence upon those who thus observe the Golden Rule and help to establish it as a reality in daily living. The international observance of this day might well contribute materially to the betterment of international relations and abiding world peace.

Very truly yours,
Calvin Coolidge.

Near East Relief,
New York, N. Y.

* *

DRAMATIZING UNCLE HEZEKIAH

Miss F. A. Mansfield, supervisor of the Universalist Sunday school in Wakefield, Mass., is making a unique use of "Seeing Straight." In many other places the chapters are being read at meetings of the officers and teachers, but at Wakefield they are being acted out.

Miss Mansfield rearranged the first chapter, on "The Imp from Sawdust Alley," found an experienced actor who fitted the part of Uncle Hezekiah, secured good talent for the other characters, provided simple stage settings, and presented with little work a program that won the enthusiastic approval of her associates.

She expects to produce other chapters from time to time, during the coming year.

* *

"PROGRESS" FOR THE PROGRESSIVE

Once in a while we have a compliment and once in a while we have a surprise. We have had both recently regarding our little monthly bulletin, "Sunday School Progress."

The words of approval came from a well-known editor, serving in another denomination. "Your plan of supplying a monthly message to every officer and teacher in your schools is capital," he said. "And your name is so good that I wish we had thought of it first."

The surprise came when a field worker wrote: "Apparently the schools in this district have no knowledge that there is such a publication as 'Sunday School Progress.' Most of them looked blank when I mentioned it." We have tried to advertise persistently the fact that we are ready to furnish this little sheet, free of charge, for all the officers and teachers of any Sunday school that will ask for them and promise that they will be distributed with faithfulness. If your school is not receiving this messenger, which is designed to keep your workers informed regarding what is being done in Universalist Sunday schools and what share they ought to take in the good work, please let us know at once. Give the name of the officer to whom they should be mailed and state the number of copies desired.

Young People's Christian Union

Conducted by Granville Hicks

FERRY BEACH DISCIPLINE

Perhaps the most noteworthy thing about Ferry Beach this year, when one is considering spirit rather than achievements, was the matter of discipline. For the four years between the last Convention held there and this Convention there have been Institutes, and at some of these discipline has been a good deal of a problem. No one has been foolish enough to charge willful flouting of the rules, for every one has realized that the energy of youth demands expression, but many people have regretted that that energy could not find outlet in the regular channels and in them alone. Noisy disorder in tents or dormitories after bedtime, temporary but unexplained disappearances, violation of set hours, and the like, were frequent enough to be noticeable and unpleasant.

This year the largest gathering of young people which Ferry Beach has ever entertained, filling every available inch of space, necessitating a second table at meals, passed a week in which breaches of discipline were inconspicuous to a degree amazing the most optimistic. Of course there were exceptions—there always are—but they were few. And, moreover, the rules were not obeyed grudgingly but cheerfully and without complaint.

What achieved this transformation? Last year a student government committee was chosen for the Institute, but it functioned half-heartedly and within a narrow sphere. Many of the Unioners regarded it with suspicion, and not altogether unjustly. Nevertheless, despite its handicaps, the committee showed that there were possibilities in the plan, and at the close of the Institute a committee was popularly elected for this year. To that committee is due most of the credit for the good work done.

The committee, with George Hodder of Rhode Island as its chairman, took its business seriously. It met and formulated a few simple rules which it presented with explanations. The rules were by no means lax, but back of each rule was a reason. The committee asked for cooperation, explaining that it had been entrusted with the important task of formulating rules, and stating that the confidence shown in the committee could only be justified if the delegates did their part. The fine spirit of the committee was instantly appreciated and was reflected in the behavior of the Unioners. The rules regarding hours to be kept and the matter of reporting absences from the Beach were carefully observed.

A more thorough vindication of the principle of self-government applied to such gatherings could not be desired. The committee was given real and not pretended authority. It responded to the challenge, and made the challenge real to the other Unioners. The spirit of the Convention will be remembered when the work it did has been long forgotten, and in that spirit the co-operation in matters of discipline played a large part.

* *

CONVENTION AND INSTITUTE

The fact that an Institute has been held at Ferry Beach for the past four years complicated the planning of the program. It was by no means advisable to omit the Institute, and yet it did not seem feasible to have the Convention one week and the Institute another. Combination was the only solution. Despite the opinion of one member of the executive board, the plan seems to have succeeded. Most of the delegates were well pleased, finding the arrangement satisfactory in many ways.

One positive advantage of the plan was the length of time which it permitted in carrying on of official business. The sessional committees were able to give much more thought to their reports than is ordinarily possible, and Convention members were able to study more closely the measures upon which they were asked to vote. No business session was unduly long or unduly crowded. There seemed to be time for everything, and no measures were passed hastily.

Undeniably the Convention program was full. Perhaps it was too full. If so, this fault is easily remedied. But to many of the Unioners the program seemed no more than was desirable. Two classes and a business session in the morning, every afternoon free after three and sometimes earlier, three evenings devoted to recreation and three to mass meetings—this does not seem excessive. In any case classes were well attended, some of them too much so for free discussion, business meetings were crowded, and speakers found full audiences. It is true that we were tired when we went to bed, but it was a healthy tiredness. The variety of the program was agreeable. It may be some time before the occasion arises again for combining Institute and Convention, but if there should be another such occasion there is every reason for repeating the experiment.

* *

FOR THE MINISTRY

As previously reported, a meeting was held early in the week of the Convention in the course of which the call of the ministry was presented to the boys. A similar meeting was held for the girls. These were preparatory to the consecration service on Sunday afternoon, during which three young people pledged themselves. Carl French, a member of the Maine state board, affirmed his intention to become a minister. Miss Mildred Towle, a student at Boston University, where she is studying social service, and an active worker in the Massachusetts Union, pledged herself to some form of church work. Miss Dorothy Tilden, daughter of the president of Lombard College, did the same. All three took an active part in the Convention, and all are promising recruits for the work of the Universalist ministry.

* *

A MATTER OF GRATITUDE

The task of the Ferry Beach Park Association in entertaining the Y. P. C. U. was far from easy. The resources of the place were strained. Every room was taken, every tenting space occupied; there had to be two tables at every meal. Under such circumstances there would have been little wonder if things did not go quite smoothly. But everything did go smoothly. Always courteous and always willing, the officers of the association did everything they could to cope with the unusual situation.

That the Convention went off so well is due in part at least to our hosts, and we can not over-thank them for their service. Very few indeed were the complaints, innumerable the praises. The officers and their assistants entertained us well and helped us to make the Convention succeed. We thank them.

For the Quiet Hour

Up, up, my soul, the long-spent time redeeming;
Sow thou the seeds of better deed and thought;
Light other lamps while yet thy light is beaming,
The time, the time is short.

Hezekiah Butterworth.

There are many people who are only waiting for grand opportunities. But there is an immense difficulty in getting them, in the meantime, to do the next thing, the nearest thing, a very simple thing. If the prophet bade them do some great thing, why, they would do it with trumpets and songs and drums; but to do the little duty, the daily task, the common round, is too much to be expected of genius. Beware of genius, if it is not translatable into some kind of action and charity. It is not a dream from heaven, but a nightmare—from whence I know not.

Joseph Parker.

As blows from sculptor's mallet on
The marble's dawning face,
Such are God's Yea and Nay unto
The Spirit's growing grace;
So work His making hands with what
Does and does not take place.

George Macdonald.

Among Our Churches

Church News and Interests

PERSONAL

Rev. C. A. Knickerbocker, who has just closed a successful pastorate at Waterville, Maine, has accepted a unanimous call to the Rockland, Me., church, his pastorate to begin the first Sunday in September. During his pastorate at Waterville $22,000 have been expended in improving the church property and 102 members have been added to the church.

Illinois

Marseilles.—Rev. E. M. Minor, pastor. The church continued its work in good shape through the month of July and has closed for the August vacation. The pastor will not be away from Marseilles during the month, however. On the second Sunday of June, Children's Day was observed by the children of the Sunday school in a good program in the morning, following the christening of six children by the pastor. The past season has been a very successful one for the Sunday school, in good measure due to the efforts of our superintendent, Dr. Theron Warrick. The season's activities closed with a picnic on Thursday afternoon, July 31. The church has purchased a supply of Century hymnals, which were very much needed. The Mission Circle has sent to Rev. Leon P. Jones, for his work in North Carolina, a number of books and a quantity of clothing. The Fabians have raised their subscription to the church budget in full and are now endeavoring to go beyond that amount. The Achean Circle has raised all but a small amount of the $500 they are to contribute to the budget and expect to have the full amount paid before the end of September. The last of June the ladies gave a supper at the church, which netted $55. July 22 occurred a quiet wedding at the home of Mrs. Laura Montgomery, the pastor officiating. Miss Winifred Montgomery was united in marriage to Mr. Milton F. Gemberling. Both are workers in our church. The church has been saddened by the resignation of the pastor, which will take effect Oct. 1, the end of Mr. Minor's second year here. He has accepted an urgent call to the Ontario work and will move his family to Olinda to begin work Oct. 1.

Maine

Pittsfield.—Rev. Frank L. Cann, pastor. Sunday audiences have packed the auditorium, and have frequently overflowed into the Sunday school room. All departments and subsidiary organizations have been unusually active and flourishing. The Ladies' Aid Society is the strongest numerically and financially that it has been during the many years of its existence. The Sunday school boasts a rather remarkable and interesting growth in its primary department. The Boy Scouts are most happily and efficiently led by one of the younger professors at our local institute. The Men's Club under the direction of the manager of our largest branch of the American Woolen Company has reached the striking strength of 171 fully paid members, within a nine months' period, making the club the largest church men's club in the state of Maine, so far as can be learned. And what is more to the point, the club is a strong supporter of the financial activities of the church, and its members are present in large numbers at the successive Sunday services. Special occasions, religious and otherwise, have been much in evidence during the year. Nineteen children were christened on Children's Day. Financially the church has received and expended more money than during any previous year in its history. In addition, somewhat extensive repairs are being completed during the summer vacation.

Massachusetts

Pigeon Cove.—Rev. C. L. Paddock, pastor. The midsummer fair, held on the grounds of Mr. and Mrs. H. Chester Story the afternoon and evening of July 23, was very successful, over $400 being realized. The entertainment in the afternoon was under the direction of Miss Irene Veno of Gloucester with twelve of her pupils, accompanied by Mrs. Buby Biggs, pianist. In the evening a band concert was given by the U. S. S. Shawmut Band from 7.30 to 9.30 and there were other entertainment features. The Sunday school held its annual picnic at Long Beach on Tuesday, July 29. On July 31 Group 2 of the P. C. L. S. C. gave a fine entertainment in the Universalist church with the Columbia Quartette of Gloucester and Mrs. Laurence Regester, reader, of Haven Avenue as entertainers. On Sunday evening, Aug. 10, Chaplain James S. Day of the U. S. S. Shawmut, now lying in Gloucester Harbor, will give an address at an open air service at 7.30 on the lawn of the Mansion. Subject "The Boys in the Navy."

Vermont

Hartland.—At the community service on a recent Sunday evening, Rev. Lucius R. Paige, summer pastor of the Universalist church, was the speaker. The ladies of the church met with Mrs. Paige July 24 to work for the coming fair. Mr. Paige's subject on July 20 was "Things that can not be shaken."

* *

CHRISTENINGS

Previously reported, 668. Marseilles, Ill., 6. Pittsfield, Maine, 19. Total, 693.

BOOK REVIEWS

(*Continued from page* 26)

points on which his editorial emphasis has been laid during the past five years— a free university, a pacific church, a realistic state. "The Betrayal of Our War Veterans," by Charles Merz, offers an able and necessary bit of muckraking.

* *

AT MURRAY GROVE

Rev. T. A. Fischer, D. D., of New Haven, Connecticut, has been obliged to cancel his engagement to preach at Murray Grove on Sunday evening, Aug. 17, and Rev. S. G. Ayres, D. D., our returned Japanese Missionary, has been secured to take his place. His subject will be "Universal Brotherhood."

The subject for Rev. A. W. Grose for Monday, Aug. 18, has been given incorrectly. It should read "The Three Witnesses," instead of "The Three Needs."

* *

B. Y. M. C. UNION "COUNTRY WEEK"

A friend who visited some of the "Country Week" camps lately remarked, "If you give a boy or girl a taste of simple and wholesome camp life you give him a joy he takes along with him after he goes home."

The small city boy and girl, the less fortunate ones who live in the congested parts of Boston, are those for whom the Country Week is busy planning a holiday. Over eight hundred of these city youngsters have already had a holiday and others with some help from friends are going to have theirs.

The Country Week of the Boston Young Men's Christian Union has its boys' camp in Amherst, N. H., where at present ninety-seven boys are enjoying their holiday. There are two large dormitories in this camp, a large screened-in-piazza for sleeping, a recreation room and a large screened dining porch.

A number of undernourished children are being taken care of at Bonnie Bairns Camp, Cohasset. One great joy of these little girls is the day every week spent at the beach. A picnic lunch and a swim delight these youngsters.

It is at "Kumsumore Cottage," Revere Beach, that we have our day picnics and week end parties, very carefully supervised. We have had in all 500 children, boys and girls, and a few mothers, at this cottage during June and July.

These few specimens of the work done by Country Week will serve to show the splendid help that this department of the Boston Young Men's Christian Union is giving to the needy children of Boston.

It is planned that at least 1500 of these children will be able to enjoy this privilege before the close of the summer.

We need all the help possible to enable

these children to get out of the hot city. The amount of $12 will send a child or a mother away for a holiday of two weeks.

Notices

FELLOWSHIP COMMITTEE OF VERMONT AND QUEBEC

A letter of license for an ordained clergyman was granted to Rev. Robert A. Nunn of the Methodist denomination, July 16, 1924.

George F. Fortier, Clerk.

* *

DENOMINATIONAL CALENDAR

Aug. 31-Sept. 5. General Sunday School Association Institute, Goddard Seminary, Barre, Vt.

Obituary

Frank D. Page

Driven insane by illness and worry, Frank D. Page of Fitchburg, Mass., hastened his end by taking his own life. For many months he had been unable to attend to his work as city auditor and during this time he had kept a cheerful courage and patient spirit in his suffering. In many ways Mr. Page was an unusual man, giving of himself to encourage and cheer all toilers whom he knew. For the past twenty-five years he lived under a physical handicap that would have discouraged many a man, yet all the while he found not only reason for living but joy in serving.

Mr. Page was born in Fitchburg, Feb. 9, 1855, the son of Albert G. and Sarah C. Page. He was descended from one of the first families that settled in that community. From early manhood he was connected with the Universalist church and was for many years the collector for that organization. Always interested in the church locally and denominationally, he never hesitated to serve wherever he felt he could. His physical handicap prevented his entering into many of the activities.

Mr. Page was a gifted man in that he not only recognized the good that other people were trying to do but he appreciated their every effort. Many are the testimonials of his giving encouragement and expressing gratification to his friends and acquaintances for their efforts.

He was president of the Men's Club of the church 1921-22 and active in interesting the people of the parish in the circulation of the *Leader*.

He joined Mt. Roulstone Lodge I. O. O. F., when a very young man and was secretary of the lodge from 1878 to 1884 and in 1889. He was also scribe of King David Encampment from 1884 to 1894. He was a life member of Charles W. Moore Lodge and Thomas Royal Arch Chapter, A. F. & A. M., both of which organizations he joined in 1891. In 1892, he joined Jerusalem Commandery and was its recorder from 1893 to 1899 and from 1901 to 1918.

Mr. Page was prominent in forming the Fitchburg chapter of the Sons of the American Revolution. At the organization meeting held July 3 last, he was elected secretary.

Mr. Page was twice married. His first wife was Delia I. Plimpton, to whom he was married Sept. 27, 1878. On Sept. 18, 1893, he married L. Tacie Johnson, who survives him. He also leaves a son, Dwight C. Page, and a granddaughter, Thelma.

The funeral was held at the Universalist church, Sunday, July 27, and was largely attended by his many friends. The floral display was particularly beautiful, attesting his place in the hearts of the people. The mayor and city council together with the heads of the various organizations of which Mr. Page was a member were present in respect to his memory and service.

F. W. G.

ANNOUNCEMENT

The Universalist Publishing House announces for publication in the autumn

Rediscovered Countries

by

Frank Durward Adams

The chapters of this book are as follows: The Rediscovery of the Bible, The Rediscovery of Jesus, The Rediscovery of Jesus' Method, The Rediscovery of God, The Rediscovery of Hell, The Rediscovery of Forgiveness, The Rediscovery of the Atonement, The Rediscovery of An Ancient Concept, The Rediscovery of Heaven, The Rediscovery of Eternity.

Dr. Frank Adams, long at Elgin, Ill., is now minister of the Church of Our Father at Detroit, Mich. He is State Chaplain of the American Legion of Illinois and was a captain in the National Army during the War. He takes a commanding place to-day as a leader in peace and reconstruction.

A Layman's Religion

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President of the Universalist General Convention

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The commercial magnate paid a surprise visit to a branch office and discovered a junior slacking.

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After looking at it upside down and from the northern and eastern aspects, the junior took it to the cashier.

"What's all this about?" asked the latter, after a severe mental struggle, and hoping that he held the slip the right way up.

"I can't read it," said the lad, "but the boss said he wanted me to have a $10 raise."—*Boston Globe.*

* *

Once a city man out of work had "hired out" to a farmer. At four o'clock in the morning the newly employed hired man was called to breakfast. A few minutes later the old farmer was astonished to see the man walking off down the road.

"Say! Come back and eat breakfast 'fore you go to work!" he yelled after him.

"I ain't goin' to work," the man called back. "I'm going to find a place where I can stay all night."—*Tale End.*

* *

I am a woman hater; they bore me. They simper and giggle in a way that makes me tired.

Their painted faces, penciled eyebrows, ruby lips and all their little tricks do not thrill me.

Their talk is not interesting. I would not care to sit out a dance with one of them.

I like the company of men so much better.

I am a woman.—*Town Topics.*

* *

A young fellow was trying hard to explain to the salesman what he wanted. "Now, haven't you this song? It goes 'Zim-zim, zum-zum, zang-zang.' You know." And the salesman was trying very hard to follow him.

"Sorry," said the salesman, "but I don't recognize the tune. What are the words?"

"Those are the words."—*Musical Record.*

* *

Teacher: "You'll have to stay in after school and work on your geography lesson. You didn't locate a single one of the cities."

Willie: "I can't locate them, but I know how to tune in on the whole blame lot."—*American Legion Weekly.*

* *

Have you ever noticed how in every play, no matter how realistic, any one calling up always gets his number right away?—*Reel.*

* *

It is estimated that there are 128,642 born leaders in America who have no followers and therefore despair of the American people.—*Dubuque American Tribune.*

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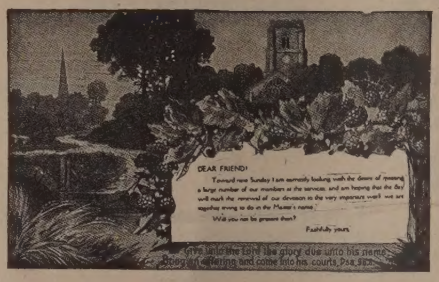

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